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MEMOIR

OF

THE LIFE AND CHARACTER

OF

REV. SAMUEL HOPKINS, D. D.

FORMERLY PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN NEWPORT, RHODE ISLAND.

WITH AN APPENDIX.

BY JOHN FERGUSON,
Pastor of the East Church in Attleborough, Mass.

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DISTRICT OF MASSACHUSETTS, *to wit.*
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BE IT REMEMBERED, That on the seventeenth day of August, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, LEONARD W. KIMBALL, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit.*

"Memoir of the Life and Character of Rev. Samuel Hopkins, D. D., formerly Pastor of the first Congregational Church in Newport, Rhode Island. With an Appendix. By John Ferguson, Pastor of the East Church in Attleborough, Mass."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

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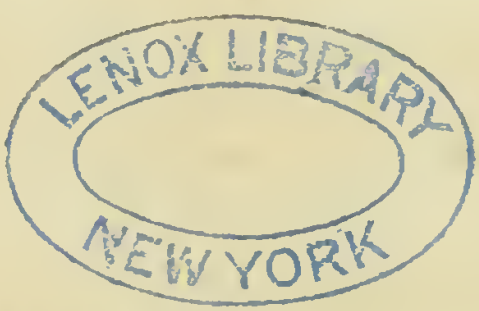

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INTRODUCTION.

The life of every Christian may be presented to the world in two very different attitudes. We may describe him as he appeared to his fellow men, or we may describe him as he appeared to himself, in the presence of the heart-searching God. In writing the history of a christian minister, and presenting him in the attitude first mentioned, it would be natural to dwell upon his public life and private character, as they were generally regarded. But in following him to the secret chamber, where he was wont to examine his own heart and to make confession to his God, it would be equally natural to speak of his spiritual conflicts, his doubts, his discouragements, and his self-abasing sense of his own vileness. It is this peculiarity, this difference between his appearance to others, when compared with his fellow men, and his appearance to himself, when compared with God's holy and perfect law, which forms at once the enigma and the glory of the Christian's character. Dr. Hopkins has given his own biography to the world, and described himself as he appeared in comparison with the requirements of his Maker. He has introduced us into the secret recesses of his heart, and has made known his doubts, his discouragements, and his humiliating views of his own sinfulness. And to Christians who have drank at the same fountain, and who have partaken of the same spirit, his is the language of a common experience.

Still, there is another point of view in which we desire to contemplate his character. We naturally inquire, "Who is this, that thus calls in question his own good estate, and speaks of himself in terms of such lowliness and abasement? What were his life and character, when compared with those of other men?" And when these questions are satisfactorily answered, when we can obtain evidence that he was a man of eminent self-denial, of benevolence, of uprightness and usefulness, then,

and not before, are we enabled to form an estimate of what Pollok calls "the great humble man."

It is in this respect that the life of Dr. Hopkins, as written by himself, and edited by his friend, Dr. Stephen West of Stockbridge, appears to be defective. It is indeed an admirable work, and has been read with pleasure and profit by Christians of all denominations. The rare modesty of Dr. Hopkins, which is exhibited in it, and his deep and ardent piety, have been the delight of such devoted servants of God as Henry Martyn, and Levi Parsons, Mrs. Newell, and Mrs. Judson, and were often mentioned in their conversation or diaries. But although for an exhibition of simplicity and lowliness of heart, Dr. Hopkins' autobiography is eminently valuable, yet it does not clearly delineate his *whole* character, so as to enable the youthful reader to form a true estimate of its loveliness and excellence.. Dr. West does indeed tell us, in his introduction, that his friend was a man of unusual candor, mildness, discrimination, and benevolence; but with the exception of a general appeal to his printed works, (where indeed the discerning reader can discover these traits,) he has scarcely mentioned a solitary illustration of them. He does not, of course, furnish us with the necessary materials for comparing Dr. Hopkins' lowly opinion of himself with his high attainments when measured by the ordinary standard. The work is indeed Dr. Hopkins' *confession*, rather than his *biography*.

Nor is it at all unaccountable that such should be the character of the Memoir. The body of it was written, as is well known, by Dr. Hopkins himself, who of all men would have been the least disposed to cast his foibles into the shade, and bring his excellences into bold relief. It was written, too, in his seventy-fifth and seventy-ninth years; and designed "*for his own benefit,*" and "*for the gratification, and perhaps advantage of those of his particular friends and relatives who should survive him.*" These are his own words, and they fully justify the assertion, that the Dr.'s account of himself will not clearly present his whole character (unless by inference) to posterity. Farther, when Dr. West issued the volume, he issued it for the benefit of a christian public, who were more familiar with Dr. Hopkins' character than the christian public is at the present day. Many incidents fresh in the recollection of a great portion of his readers, and relating to men then living, he consequently omitted.

Who then can reasonably expect that a Memoir designed originally for particular friends, and published subsequently for a class of readers who were acquainted with its subject, should be equally well adapted to *strangers* of a *later day*, and especially for those just coming on the stage of life?

It was from a conviction that the Memoir of Dr. Hopkins might be presented to the christian public, and especially to that part of it who are engaged in Sabbath Schools, in a form better calculated to produce a right impression relative to the various traits of his character, that I have been induced to comply with the solicitations of an esteemed friend, and remodel the biographical "sketches" of Dr. West. Having more than twenty years ago commenced an intimate acquaintance with some who enjoyed the friendship and confidence of Dr. Hopkins, and having often listened with deep interest to their narration of incidents which tended to illustrate his character, I have interwoven many of these incidents in the following Memoir. On the truth of them the reader may place full reliance. Although they have never before been published, yet as they were received from the intimate friends of Dr. Hopkins, and as the substance of them can be corroborated by some individuals now living, they admit of the most satisfactory proof.

As it has been one of the author's greatest encouragements in the prosecution of his work, that he has been able to rescue from oblivion many interesting facts relative to Dr. Hopkins' character; facts which, unless embodied in a permanent form, would, as death makes its ravages among the intimates and descendents of the Dr.'s associates, soon be lost to the world; so it has been one of his greatest *discouragements*, that he has been able, notwithstanding his great exertions, to procure no additions to Dr. Hopkins' diary, and no remnants of his foreign correspondence. Dr. Hopkins left a copious journal of his religious exercises, but never designed it for the public eye. It was written in a character with which (himself excepted) Mrs. Hopkins only was acquainted. Before her demise, she deciphered certain portions of it for the Memoir edited by Dr. West; and it is there published in the form of notes. But since her death it has been, and will probably ever continue to be a treasure locked and inaccessible. The manuscript is however yet preserved in the family of the late Dr. Hopkins of Salem. As the reader must perceive, I have in consequence of this been limited to that por-

tion of Dr. Hopkins' diary which was published by Dr. West, and this I have transposed in its arrangement, and have often altered as to its style. For these changes, having been rigidly careful to express fully the author's meaning, and to add to them no unwarranted significancy, I am willing to be responsible. In the arrangement of the work, I have been guided in a great measure by chronology; and in the style of it, so far as I have seen fit to alter that of Dr. Hopkins, I have endeavored to consult the condition of the christian community generally, but more particularly the higher classes in our Sabbath Schools. As these schools are beginning to embrace the youth, and even the aged, as well as children; and as the Sabbath School library is read not merely by the scholars, but perhaps *still more* by the parents of these scholars; I have not thought it best to attempt an adaptation of the work to the lower class of juvenile readers, but to those who desire the improvement of their minds, the acquirement of correct religious instruction, and still more to those who love to "converse with the pious dead, and learn the path they trod to Heaven."

I have undertaken the work with an humbling sense of my inadequacy to do justice to the merits of so great and good a man as Dr. Hopkins; and with, I hope, a sincere reliance on divine grace, that the pious example of this eminent divine may be made to speak, while he is mouldering in his grave, as it did while he "went about doing good." That the *christian* reader may be charmed with the humility and meekness which he exhibited, and be induced to follow him so far as he followed Jesus; that the *sinner*, who peruses the work, may be impressed with the purity of God's character and law, and be constrained to love it, as did the subject of this Memoir; that the youth may be induced to imitate his correct demeanor, and freedom from juvenile sins, but more especially his obedience to Christ, and cordial submission to God; that the scholar may see exemplified, and himself obtain that true learning, which puffeth not up, but prostrates the soul before its Maker, and directs it to the cross; that the minister of the gospel may be inspired with new zeal for the conversion of souls, and glory of God, and new views of his own imperfections of heart; in fine, that all who peruse this work may be allured to a more holy life, is my most earnest prayer to the "Author of every good and perfect gift," and the "Head over all things to the Chuuch."

THE AUTHOR.

MEMOIR.

CHAPTER I.

Dr. Hopkins' birth and parentage;—his early education,—public profession of religion,—and subsequent real conversion. His description of his religious feelings.

The Rev. Samuel Hopkins, D. D., once pastor of the first Congregational Church in Newport, Rhode Island, was born in Waterbury, Connecticut,* on the Lord's day, September 17, 1721. In his Memoir, he congratulates himself, that as far back as he had been enabled to trace his descent, his ancestors were persons of exemplary piety. Like Samuel the prophet, he was, by his pious parents, dedicat-

* Dr. Hopkins' grandfather emigrated to this country with his wife from England, and settled in Waterbury, Connecticut. The following are the names of his sons: Consider, Stephen, Timothy, and Samuel (Rev. Samuel Hopkins, of West Springfield, Massachusetts.)

Timothy, his third son, settled on a farm in Waterbury, and had five sons—Timothy, Rev. Samuel, D. D. (the subject of this Memoir,) James, Rev. Daniel, D. D. of Salem, Mass. and Mark, of Stockbridge, Mass. Dr. Hopkins' ancestry has been traced as far as to the Puritans, in the days of Queen Elizabeth.

ed to the ministry of the altar from his birth. A similar dedication is frequently made by religious parents; and when it is done in faith, with a sincere determination to be guided by the leadings of Providence and evidences of piety, it is without doubt scriptural, and rational. But it becomes all parents to realize, that God alone can send forth spiritual laborers into his vineyard; and that unless their children are sanctified by divine grace, and influenced by love for the souls of men, they had better dig or beg than enter the ministry.

It pleased God, in his own time and way, to call young Hopkins by his grace, and to put him into the ministry; thus fulfilling the desires and realizing the hopes of his pious parents. But had not sovereign grace interposed, Hopkins might have been through life, an unsanctified, blind leader of the blind; for as subsequent facts will show, his aim was to the ministry, while he was yet a stranger to godliness.

Hopkins' early character and history he thus describes in his Memoir: "I from my youth was not volatile and wild, but rather of a sober, steady make; and was not guilty of external irregularities, such as disobedience to parents, profanation of the Sabbath, lying, foolish jest-

ing, quarreling, passion and anger, or rash and profane words. *Indeed I do not recollect that I ever heard a profane word from any of my youthful companions, for the first fourteen years of my life.* I was disposed to be diligent and faithful in whatever business I was employed; so that, as I advanced in age, I gained the notice, esteem, and respect of the neighborhood. I was in general greatly careless about all invisible things; but was often plotting for what appeared to me great and good in this life, and often pleasing myself with vain and foolish imaginations of what I should be and do in this world. Sometimes, though rarely, I had some serious thoughts of God, and about my soul, and a future world of happiness and misery. And I once had a dream of the future Judgment, in some measure agreeable to the representation made of it by Christ himself, in the twenty-fifth chapter of Matthew. I dreamed that I and a brother of mine, who was about two years younger than I, were sentenced to eternal misery. This greatly impressed my mind, and the impression has in some degree continued through life.

"As my father was a farmer, I was employed in laboring on the farm, with which business

I was pleased, and in which I was quite successful. I was frequently told, that I should have a liberal education; and on my birth day, which was the Sabbath, my father avowed his intention of making me a minister, or (as he expressed it) a Sabbath-day man. I had however no inclination to leave my agricultural employment, and the idea of bidding adieu to my parents, and confining myself to a College, was intolerable to me. However, in the winter after I was fourteen years old, I retired much to a chamber in my father's house, and spent considerable time in reading, especially in reading the Bible. My inclination to a collegiate course of instruction increased. I soon consented to prepare for College, and accordingly was placed under the tuition of the Rev. John Graham, of Woodbury. After the requisite preparation here, I was admitted a member of Yale College, in September, 1737, being sixteen years old on the seventeenth day of that month."

Throughout his collegiate course, Hopkins sustained an elevated rank as a scholar, and secured the respect of his instructors and associates. He avoided the society of the dissolute with the most scrupulous care; and, as he exhibited so great a degree of sobriety in his

deportment, he was by some of his friends considered a Christian. He too was flattered and deceived by his external obedience, and accordingly made a public profession of faith in Christ, before he had learned the vast difference between mere morality and religion. He thus describes himself at the time of his admission to the church: "I was serious, was constant in reading the Bible, and in attending on public and secret religion. And sometimes at night, in my retirement and devotion, when I thought of confessing the sins which I had committed during the day, and of asking pardon of a holy God, I could not recollect that I had committed on that day even a single sin! Thus ignorant was I of my own heart, and of the spirituality, strictness, and extent of the divine law. At this time I was at home, and well recollect that once, in presence of my mother, I engaged with several men in a dispute on the doctrines and duties of religion. I defended the true doctrines of the cross, but my friends could not agree with me. When however we began to speak on the subject of practical religion, and conversion, we were all of one mind. We all overlooked the real and total corruption of the

heart, and the great change which must take place in that, in order to be truly prepared for Heaven. We all allowed that religion consisted chiefly in externals, in mere morality; for this was all that we had ever experienced. My mother, however, expressed her surprise that I should think real religion was nothing more than external obedience; and that conversion was such a superficial change. She thus raised a suspicion in my mind, that I was a stranger to genuine piety. The suspicion, however, soon vanished, without leaving any abiding conviction of deficiency on my mind."

While young Hopkins was in this pharisaical state of heart, Mr. Whitefield came into New England, and preached in New Haven. The fame of his eloquence attracted large auditories, the attention of the whole community was remarkably aroused, and Hopkins was much interested in the man, and much impressed by his solemn warnings. He was not, however, induced in the least to question his own good estate; but still continued mere "sounding brass and a tinkling cymbal." But the time was soon to come when he would be constrained to renounce dependence on his own good works,

and fall down at the footstool of sovereign mercy, and feel his own nothingness and ill desert. The circumstances attending his new discoveries of the wickedness of his heart, Dr. Hopkins thus developes:

"Early in the spring of 1741, Mr. Gilbert Tennent, who had been itinerating in various parts of New England, came from Boston to New Haven. He was a remarkably plain and rousing preacher, had been very successful in awakening sinners, and many hopeful conversions were, through grace, the fruits of his missionary labors.

"On his coming to New-Haven, the people appeared to be almost universally aroused, and flocked to hear him. In about a week, he preached seventeen sermons, which appeared to be attended with a remarkable and mighty power. Thousands, I believe, were awakened; and many cried out with distress and horror of mind, under a conviction of God's anger, and of their own constant exposure to endless destruction.

"Many professors of religion, being convinced that their hearts were unrenewed, gave up their false hopes, and publicly desired prayers

for themselves, as unconverted sinners. The members of College appeared to be universally awakened. A small number, who before were truly pious, now appeared with an extraordinary zeal, and without regard to College distinctions, visited every room, conversing with the greatest plainness with all the students, and especially with those, who acknowledged themselves to be in an unconverted state; setting before them their danger, and urging them to repentance.

"The consciences of all seemed to be so far awakened as to cause them to hang their heads, and to pay at least a silent regard to instruction and reproof. Those pious students, who thus distinguished themselves in zeal, were Messrs. Buell, Youngs, and David Brainerd. I closely observed their conduct and approved of all they said; but still retained my hope that I was a Christian, and had little or no conversation with those zealous men. At length Brainerd called at my room. He found me alone. I was at no loss in determining that he came to satisfy himself in respect to my state; but was resolved to keep him in the dark, being conscious that I had no religious experiences or

affections to communicate. I was therefore wholly reserved; but although I was on my guard, God made him the instrument of fastening conviction on my mind. In his conversation he observed, that he believed it to be impossible for a person to be truly pious, without feeling his heart, at least sometimes, sensibly and greatly affected, in view of the character of Christ. This observation went to my heart. I verily believed it to be true and at the same time was conscious that I never had experienced any thing of the kind, and that I was a stranger to the exercise of real religion. I then determined, that no one should know from me or in any other manner, that I was not a Christian, until I should be converted. It was indeed mortifying to my pride, to be thought to be no Christian, having made a christian profession, and having had the character of a Christian for some time. Brainerd left me, without bringing me to put off my reserve; and what he then thought of me I know not; but believe he strongly suspected (what I know was the truth) that I was not a true disciple of Christ."

The revival of religion to which Dr. Hop-

kins has here alluded, was, about that time, very general throughout New England. It commenced at Northampton, under the preaching of the elder Edwards; and was greatly extended under the preaching of Whitefield, Tennent, Edwards, and other eminent men, who by preaching from town to town were made the honored instruments of turning many souls unto righteousness.

The commencement of the revival found the New England churches generally united in the sentiments, and attentive to the strict observances of their puritan fathers; but before its close, a controversy began to agitate the churches which has continued to separate them farther and farther to this day. It may seem strange, that a revival of pure religion should divide and separate the professed churches of Christ. But at the commencement of that revival, true religion was probably at a lower ebb, than at any previous period of our history. A profession of religion was generally regarded as confering dignity on individual character; and either by what was termed the half-way covenant, or by full communion, nearly all the heads of families maintained a

church relation. Like the ancient Pharisees, they had grown into a high esteem of the doctrines and strict morality of their fathers; and like them, many had overlooked the connection between those doctrines and the religion of the heart.

The revival was the means of convincing some of these false pofessors, that they had no religion; but others, (and their number was not small) remained unconvinced. When therefore they began to see the connection between the doctrines of the Puritans and experimental religion, their opposition to the one led them to call in question the truth of the other. Hence, as the revival progressed, and as experimental religion was insisted upon more and more, not individual professors only, but ministers and churches, began to oppose, not only the revival, but those doctrines of their fathers which they found to be inseparable from experimental religion.

Men love consistency. While the church was in a backsliding state; they did not see the want of connection between their doctrines and their practice; but when they began to feel that a form of religion, which denied the

necessity of regeneration could not be supported by the doctrines of the Puritans, their love of consistency urged them onward either to take the place of impenitent sinners, or to come out in opposition to those doctrines. And that same regard to consistency, which influenced false professors at that period to reject the doctrines of their fathers, rather than submit to the revival, has influenced many of their descendants to give up one and another doctrine of the gospel; until, under the cloak of rational Christianity, they have introduced a religion, which their fathers knew not, and which is another gospel.

We have seen what were the views of Dr. Hopkins, at the time when he first made a profession of religion. He was a Pharisee, strict in the observance of all the forms of religion, and so full of his own righteousness, that when he sought to make confession of his sins, in the devotions of the evening, he could not recollect that he had committed one sin during the day.

Let us now follow him in his confessions, when a conviction of the purity and extent of the divine law had made him better acquainted

with the corruption of his own heart. Speaking of the progress of his conviction he says, "My conviction fastened upon me. I saw I was indeed no Christian. The evil of my heart, its hardness and unbelief, came more and more into view; and the evil state in which I was, appeared more and more dreadful. I felt that I was a guilty, justly condemned creature. My hope of obtaining relief by conversion failed me more and more, and my condition appeared darker from day to day, until all help failed, and I saw myself to be nothing but ignorance, guilt, and stupidity. I now lost all desire to conceal my case from those I supposed to be Christians, and freely opened my mind to them. They appeared particularly to interest themselves in my condition, often conversing with me, and inquiring whether there was any change in my feelings, &c. I uniformly answered, that I was still the same, in an unconverted, hopeless state. Thus I continued for some weeks, being generally retired, unless when I attended meetings for prayer, which were then frequent both in town and College.

"At length, while I was meditating, and in my devotions in my closet, a new and wonder-

ful scene opened to my view. I had such a sense, as I never had before, of the being and presence of God. It was more real, more affecting, and more glorious, than any thing I had ever before experienced. The character of Jesus Christ, the Mediator, also came into my view, so real, so glorious; and the way of salvation by him, so wise, so important, and so desirable, that I was astonished at myself, that I never before had seen things so plain, so pleasing, and so wonderful.

"I longed to have all see and know these things, as they now appeared to me. I was greatly affected, by the view which I then had of my own depravity; and the sinfulness, guilt, and odiousness of my character caused my tears to flow in great profusion. After some time, I left my closet and went into an adjoining room. While there, being all intent on these subjects I read with strong affection, the first, second, and third parts of Watts' version of the fifty-first Psalm, L. M. I thought it was the language of my heart to God. I dwelt upon its sentiments with pleasure, and wept much. And when I had laid aside the book, my mind continued fixed on the subject and

intensely engaged in the exercise of devotion, confession, adoration, and petition, in which I seemed, with great pleasure, to pour out my heart to God. From that time I continued all attention to the things of religion, and felt a peculiar, pleasing affection to those who appeared to be Christians.

"Two things, upon reviewing what I then experienced, now appear to me remarkable.

"First, I had not then the least thought, that what I had experienced was conversion, or any thing resembling it. I had formed an idea in my mind of conversion, and of what converted persons must feel, so entirely different from any thing which I had seen or felt, that I thought I knew that I was not converted.

"Secondly, I do not recollect, that I said a word to any person living respecting these exercises, for almost a year afterwards, and not until I had experienced other affections of a similar nature. Indeed, they appeared so unlike any thing which I conceived to be real, that I did not think they were worth mentioning, and by degrees I ceased to have any present recollection of them, still hoping and looking for something greater and better, and of quite a different kind."

Having followed Dr. Hopkins thus far, it may be proper here to pause. From this period, he afterwards dated his conversion to God. Although he was, at the time, by no means satisfied with himself, it was, as he afterwards considered it, the time of his first love. And is this that great change, which, in the scriptures is compared to a new birth? It was indeed a great change. The proud Pharisee, who could not find that he had committed one sin during the day, now takes the place of a guilty ruined sinner, at the footstool of sovereign mercy. But the reality of that change must be manifested in a life of devotedness to God. "The path of the just is as the shining light, which shineth more and more unto the perfect day." We must all be born again, ere we can enter the kingdom of God; but when we take into view, that the heart is deceitful, above all things, and desperately wicked, we shall not be willing to pronounce upon our own character, or upon the character of others, from one apparent exercise of repentance. God knows whether that one apparent exercise is real; but *we* can only know the tree by its fruits. If the polluted fountain of our hearts, which

hitherto cast up mire and dirt, has been cleansed, it will now send forth sweet waters; and by this shall we know that we are the children of God.

CHAPTER II.

Farther disclosures of Dr. Hopkins' religious feelings;—his residence in the family of President Edwads; his licence to preach the gospel;—his settlement at Great Barrington.

Our last chapter brought the history of Dr. Hopkins to the period which he afterwards regarded as the time of his conversion to God. But, as has been already intimated, it was nearly a year after his conversion, before he attained to the consolations of the Christian's hope. That year, as he has himself observed, was to him a year of gloom. He had rejected the evidence of his adoption into the family of Christ; and being deeply impressed with his entire sinfulness, and dependence on divine mercy, it is no wonder, that being without hope, he was much "dejected and very gloomy in his mind." But,

although a year of dejection and gloom to himself, it was not spent in idle indifference to the souls of others. He did not say, "O if I knew that I were a Christian, how willingly I should labor to promote the interest of the Redeemer's kingdom;" but, from his own writings it appears, that although he had no hope of himself, he was yet zealous to promote the salvation of his fellow men. He says, "After I had taken my first degree, in September, 1741, I retired to my father's in Waterbury. There my attention was, for some months, chiefly directed to my own sinfulness. I had an increasing conviction that I was in myself wholly lost, and spent many whole days in fasting and prayer, and most of my time in reading, meditation, and prayer. But I also attended to the state of religion in the vicinity. There was a general and uncommon attention to religion, and much preaching by ministers who went from town to town. There was also opposition to the revival both among ministers and people. Some considered it an evil work, in the whole of it. Others allowed there was some good attending it, but made great objections to many things which were practised, by the friends and sub-

jects of the work. I was a strong advocate for the doctrines preached by the ministers, who were instruments of promoting the revival, and for the practices of those who were the subjects of it, and were supposed to be converted. I spent days in fasting and prayer, seeking the promotion of that which to me appeared to be true religion, and the suppression of all opposition to it. I endeavored to promote religion among the young people, and encouraged those who were attentive and concerned, and especially the young converts to meet together for prayer, and to spend days of fasting and prayer together. When I saw persons whom I considered to be unconverted, I felt disposed to pray for them, that they might be converted and saved."

It is not here assumed, that all the measures adopted by the friends of the revival, were proper and justifiable. Dr. Hopkins admits, that some things were said and practised which he did not understand. Like every thing, in which man is the instrument, there was probably enough that was objectionable to give occasion to them that desired it to speak reproachfully. Neither ought it to be assumed,

that all were enemies of God, who were opposed to the revival. But while we may admit, that the imprudence of some friends gave occasion to the prejudiced Christian, and to the enemy, to oppose the revival, it must be to the candid reader, pleasing evidence of Dr. Hopkins' piety, that with great zeal and many prayers, he labored to increase the influence of the gospel amongst others, even while he esteemed himself a ruined, hopeless sinner.

Having determined to place himself under the instruction of the elder President Edwards, then of Northampton; in December, 1741, he left his father's house for that purpose. In the family of Mr. Edwards he felt himself at home, and was treated with much attention and kindness. As he indulged at this time no hope of being interested in the Saviour's promises, he appeared, as he felt, gloomy and disconsolate. Mrs. Edwards, the eminence of whose piety is well known, observing that he felt dejected, begged, in a private interview, to know the cause of his dejection. He told her he was "in a Christless, graceless state, and had been under conviction for a number of months,—had obtained no relief,—and his case, instead

of growing better, appeared to grow worse." "After a free conversation," says Hopkins, "she told me that she had had peculiar exercises of mind respecting me since I had been in the family; that she trusted I should receive light and comfort; and doubted not that God intended yet to do great things by me, &c. This conversation, however, did not sensibly raise my spirits in the least degree. All my views were so discouraging, that I then paid no sensible regard to what she said."

But the leaven, although at first but *little*, soon became perceptible; the grain of mustard seed rose in sight. After a journey to Boston, with his pious classmate, Buel, he returned to Northampton, and then, *for the first time*, admitted a hope that his exercises were really gracious. These exercises did not differ in kind from those which he had cherished for more than a year; and although many eminent Christians had expressed their confidence in his former exercises, and although he himself finally admitted them to be genuine, yet they excited, until this time, not the least hope in his mind; on the contrary, he thought that he *knew* his heart to be completely carnal. Such

is the modesty and humility with which the true penitent looks upon himself!

The first fruits of this hope which Dr. H. cherished, were manifested in the direction of his mind to the Christian ministry. In his private diary, written at that period, he thus discloses the feelings with which he entered upon that most solemn and awfully responsible profession:

"1742. I have of late entertained a hope, that I did experience a saving change about a year ago, and I find myself more and more established in it. The Lord grant that I may not be deceived. I have some expectation, although many times my heart shrinks from the thought, of being examined next week, in order to my receiving an approbation to preach the sweet and everlasting gospel of Jesus. I hope the Lord will direct me.

"*April* 29. To-day, I obtained approbation to go forth and preach the gospel; but this is only from men. It has been my desire that I might have a commission from the Lord Jesus Christ, the great Lord of the harvest, that I might be sent forth by him, as a laborer in his vineyard.

"*July* 3. I have to-day rode from Hampton to Suffield, in order to preach. By the way I was much engaged in ardent desires, that God would go with me, and that I might do something for his honor. I heard two sermons, and being desired, I preached a third. The power of the Lord came down, and many of his children were filled with the Holy Ghost. I had a freedom in speaking which I never had before. I could not be heard over the meeting-house, by reason of the out-cries of the people. O wonderful! that the Lord should make me his instrument to feed his lambs. Being desired, I preached again to night, at the house where I lodged. Many people came to hear the word. The divine presence was with us; and many Christians were sweetly refreshed.

"*August* 7. Seeing Christ requires that I deny myself, take up my cross, and renounce all for him, taking him for my only portion here and forever;—I do now afresh dedicate myself to the Lord, solemnly promising to renounce all other lords, and to take him for my portion. I call heaven and earth to witness, that I now take the God of heaven and earth for my God. I now make myself over, with all

that I have, or ever shall have, to him. I now promise allegiance to the God of Heaven, and that henceforth I will make it my only business to serve and honor him. I entreat his gracious assistance to perform my obligations, and to keep my solemn vows inviolate. It is done; I am no more my own, but I give myself away to God, to be his forever. S. H."

Having with the feelings here described entered upon that ministry to which he had been devoted from his birth, and for which he appears to have been qualified by previous study and by the preparation of the gospel of peace, Mr. Hopkins now determined to go wherever Providence should designate the field of his labor. Indeed through life, he appears to have been willing to take any place, however humble, and to do any work, however laborious, provided he could feel confident that he was in the way of his duty. The summer, after he had received license, was spent in study and in gratuitous labors in the ministry. In December he was invited to preach at Symsbury in his native state, to a destitute congregation of some magnitude. From them, after preaching until the

following May, he received an invitation to settle in the ministry; but as their call was not unanimous, he declined accepting it. In July, 1743, he went to Great Barrington, and was ordained the pastor of the church in that place on the following 28th of December. The people among whom he settled, appear to have been at that time feeble, and generally indifferent to religion; but they were unanimous in inviting him to settle among them; and this appears to have been a sufficient inducement to him to become their minister.

The following extracts from his own narrative and private diary will exhibit his prospects on entering the ministry, and the feeling with which he regarded them: "I found that the people, over whom I was settled, were a small people, there being only thirty families in the town: a number of them were poor, and generally they were without any concern about real religion, and given to many vices. An easy country to live in, and living without the regular means of grace or public worship, had naturally produced immorality and indifference to religion. But their call appearing unanimous, I consented to become their pastor, and was ordained De-

cember 28, 1743, when I was twenty-two years old." His private diary thus particularizes his feelings on that occasion: "*Dec.* 24.—Have fasted in secret to-day, and have had some unusual assistance and enlargement. My courage is increased in view of my settlement here in the work of the ministry. I am willing to go where God calls me, knowing that this life is not the place of happiness; I must wait for that until I launch into eternity, and leave my corruption behind. I hope God has given me strength to desire his presence in the great work of the ministry.

"*December* 28. I have to-day solemnly and publicly devoted myself to the work of the ministry. I am now engaged in a great work. O, that I might be found faithful unto death."

Dr. Hopkins' diary affords many evidences of the solemnity of his mind when he commenced, and as he continued the duties of his holy profession. He says, "*August* 15, 1743, I had some freedom in secret prayer this night; was quite willing God should stop my mouth, and never suffer me to speak in his name to this people again, if he has not sent me, or if it be his will that I should not. At the same

time I feel greatly desirous that I may be brought into the right way.

"*July* 25, 1749. I had freedom in secret prayer this evening. I think I can safely appeal to God, and solemnly declare before him, that I desire his smiles, and acceptance in his sight above all things else; that I had rather be stripped of every worldly comfort than to be without this. Without this, all the world is nothing. I am conscious, before God, that I am sincere in the great work which I have undertaken, (though alas! shamefully deficient), and that I have never preached, for any worldly interest, that which I thought was for my people's spiritual good."

CHAPTER III.

Death of Dr. Hopkins' parents;—President Edwards' settlement in the vicinity of Dr. Hopkins;—Dr. Hopkins' ministerial success at Great Barrington;—his instrumentality in the conversion of Rev. D. Sanford, and Rev. Dr. West;—his candor and mildness illustrated by interesting anecdotes;—his dismission from Great Barrington.

Dr. Hopkins' continuance in the ministry at Great Barrington embraced a period of twenty-five years. So large a portion of human life

must of necessity produce great changes. Those which most deeply affected his own mind, he has narrated in his biography, in the language of simplicity, and with deep feeling. In less than a year from his settlement in the ministry, he was bereaved of his affectionate and beloved mother. "This," he says, "was a grievous loss to me, which touched my tender feelings to the quick. She was a kind, tender mother, and I loved her above any other relative." About five years after the death of his mother, he was called to watch over the last moments of his dying father. Speaking of that solemn scene, he says, "I was quickly willing to part with him, if he might only give me evidence before he died, of his comfortable hope in Christ. But I was soon brought to give up this point, and to limit my petitions to the desire that he might have a saving interest in Christ, and the comfort of it in his own soul. For this my soul longed, and I was enabled to seek God earnestly, having my mouth filled with arguments. But even this point I was obliged to resign, and acknowledge God to be the sovereign potter, who had a right to do what he would, and who could do no wrong."

Dr. Hopkins had three younger brothers, who, by the death of their parents, were committed to his guardianship. James died during his first year at College. Daniel was settled in the ministry at Salem, Mass., and died recently, much esteemed for his talents, and beloved for his piety. Mark studied the law, and died during the war of the revolution.

In January 1748, he was married to Miss Joanna Ingersol, daughter of Moses Ingersol, of Great Barrington.

It had been from the first a great trial to him to settle in the ministry at a distance of sixty miles from his instructor in theology, the elder Edwards. But divine Providence so ordered events, that in a few years after Dr. Hopkins' settlement, Mr. Edwards was removed from Northampton, and located, in consequence of the recommendation of Dr. Hopkins,* at Stockbridge, in his own vicinity. The near neighborhood of that distinguished servant of Christ, was to him matter of heartfelt gratitude, and the source of benefit and enjoyment. United in their views of divine truth, ardently engaged

* Dr. Hopkins himself was first invited to Stockbridge, but declined in order to introduce President Edwards.

in a common cause, and exercising towards each other the affections and confidence of an endearing friendship, it was to Dr. Hopkins "a sore trial to lose the benefit of his company and instructions." But alas, the history of human friendships and associations is only a record of the transitory and uncertain tenure of all our earthly enjoyments. They are happy, and they only, who have formed attachments, which death may indeed interrupt, but cannot destroy. After continuing in Stockbridge about six years, Mr. Edwards was appointed to the presidency of the College in Princeton, where he had hardly entered upon the duties of his appointment, when the small pox put an end to his laborious and useful life. His manuscripts, at his own desire, were put into the hands of Dr. Hopkins. From those manuscripts, the Dr. compiled that life of President Edwards, which yet remains a testimony of their mutual friendship. He was extremely reluctant in relation to writing this Memoir, not considering himself equal to the task. He was prevailed on, however, to undertake it, by the earnest solicitations of Mrs. Edwards, and the advice of judicious ministers.

The settlement of Dr. Hopkins at Great Barrington was evidently, from the first, an experiment. The people were few and feeble; the revival which had come down on so many of the New England churches, like showers that water the earth, appears to have passed by them, leaving their wilderness barren and dry. From causes which it would be foreign from our design to attempt to investigate, the revival was succeeded by a long night to the New England churches, of declension, darkness, and gloom. The church in Great Barrington, although it did not participate in the blessing, seems to have partaken of the declension which followed the revival. From these, and perhaps a combination of other causes, Dr. Hopkins' ministry appears to have been accompanied with great discouragements. He says, "While I lived at Great Barrington, many things took place, both in the exercises of my own mind, and in respect to other persons and things, which cannot now be narrated. I went through many trials and discouragements. My mind was often sunk in darkness and despondency,—discouraged with myself,—displeased with my own character and performances,—burdened with a

sense of my awful depravity, and great deficiencies—and often doubting whether I were indeed a Christian. Yet I was supported by views of divine truth, and at times I was raised above all doubts, to high religious enjoyment, in the exercise of those affections which appeared to be truly gracious. At other times, I had often great enjoyment in contemplating divine truth, and in the exercises of heart which attended and were implied in it, independent of any determination, hope, or thought, that I was a Christian."

One particular discouragement seems to have lain with preponderating weight upon his mind; his want of apparent success in the conversion of sinners unto God. He does indeed admit, that a number were hopefully converted, and that the church was considerably enlarged; but with rare, yet characteristic modesty, he seems to have rejected the consolation of regarding himself as the instrument. By this, he could most probably only mean, that the young converts themselves had not traced their first impressions to any particular sermon or observation of his own. But although to himself, in the lowly view which he had taken of

his ministry, he appeared barren and unprofitable, and although to others he may have conveyed a similar impression,* we are not without evidence of those truly desirable seals of his ministry which are furnished by the conversion of souls to God. One or two cases of this kind, as occurring during his continuance at Great Barrington, and as highly illustrative of christian character, and of faithfulness, may with propriety be here narrated.

The Rev. David Sanford, late pastor of the church in Medway, Massachusetts, had at an early age received a liberal education. The intention of his parents was to prepare him for the ministry; but being destitute of religion when he arrived at manhood, his attention was directed to agriculture. As a farmer, he was located in the town of which Mr. Hopkins was the minister. They married sisters. But although thus nearly related, Mr. Sanford was a bitter opposer of the religion and preaching of his brother Hopkins. To him the preaching of Mr. Hopkins appeared contemptible and foolish; and on this ground, he justified himself in giving only an occasional attendance on

* See Appendix. Note A.

his ministry. But although he thus sought to justify his neglect of the instituted means of grace, his conscience was by no means easy. As an evidence of his state of mind at this time, and the rankling opposition of his heart, he afterwards mentioned, that while at work on his farm, on removing a log which had become embedded in the ground, his attention was directed to a number of very minute, and to him uncommon animalcules. After observing them for a moment, he thus expressed the rankling feelings of his heart: "Hopkins says that nothing was made in vain, and for what were you made?" At the same moment crushing them beneath his feet, he continued, "There, that is what you were made for." "Yes," said a voice within, which spoke the language of conscience, "they were made to shew forth the enmity of your heart against God."

While thus indulging feelings of opposition and bitterness against the government of God, and for righteousness' sake, against his brother Hopkins, the settlement of an estate, belonging to their wives' family, made it necessary for the brothers-in-law to have frequent intercourse with each other. At one of those meetings,

Mr. Sanford indulged his rankling spirit, by endeavoring to irritate his brother Hopkins. At length he succeeded. Mr. Hopkins left his brother's house in anger. To Mr. Sanford, the irritation of Mr. Hopkins was a triumph. "There," said he to his wife, "there goes your saintly brother. He professes to be a Christian, and is always insisting upon the necessity of a change of heart; see what a heart he has exhibited." "And," said Mr. Sanford, when afterwards relating the circumstance, "I felt that I had triumphed, and that was to me a night of joy. I had gained an advantage; my foot was on the neck of brother Hopkins, and I was determined to keep it there." But next morning, Mr. Hopkins called upon his brother at an early hour. "I want to see your family together, brother Sanford." When the family had assembled, he proceeded: "Last evening I was angry; mine was not the spirit of the gospel. I have done much to wound the cause of religion, and to prejudice you against it. I have had no sleep to-night, and I cannot hope to receive forgiveness of God, until I have asked your forgiveness. Brother, will you forgive me? and O! do not form your opinion of religion

from what you have seen of its influence in my example." "And," said Mr. Sanford, "as he left my house, his eye fell upon mine, and it pierced my heart. That placid look spoke of peace within, and of peace to which I was a stranger."

The conviction of an essential difference between his brother's affections and his own, which then fastened on the mind of Mr. Sanford, never left him, until he hoped that in a new and higher sense he could call his brother Hopkins, *brother*. And the reflection which he made upon it deserves to be engraved upon the tablet of every Christian's heart. "Christians are apt, when they have done wrong, to shrink from a confession; they feel that it detracts from their dignity, thus to humble themselves; but they never exhibit so much of the spirit of the gospel, as when they voluntarily make confession of their faults to those whom they have injured, or to whom they have given occasion to think lightly of their religion."

To some it may seem strange, that Mr. Sanford, a man of education, and of an elevated mind, should have exhibited such a spirit as has here been delineated; and doubtless on a com-

mon occasion, and in common circumstances, Mr. Sanford himself would have thought it strange. But that man knows little of his own heart, and of the opposition of the carnal mind against God, who feels that in similar circumstances he would have acted differently. Mr. Sanford was, like Paul, a chosen vessel, appointed of God to preach the gospel to his fellow men; and it was needful that in his own conversion he should learn by experience how to address his discourses to the hearts of men. And as a preacher of that faith to which he had once been so much opposed, he was an instrument of great good. In one revival among the people of his charge, more than a hundred, who gave evidence of a saving change, were united to his church. His influence on the community among whom he lived was eminently salutary. His praise is yet in the churches, and his children of the second generation are now laborers in the vineyard of their Lord.

It may be proper to mention in this connection, that the occasion above narrated was the last in which Dr. Hopkins was ever known to exhibit an emotion of anger. More than thirty

years afterwards, he mentioned to his successor in the ministry at Newport, that for more than thirty years he had not felt an angry emotion; and continued, "nor do I think it probable that I shall ever feel another." He was indeed a man of remarkable equanimity. Perhaps that sleepless night had made an impression upon his own mind as lasting and salutary as upon the mind of Mr. Sanford.

Another conversion equally remarkable with that which has been detailed, and in which God was pleased to own his servant as the instrument of great good, may with propriety, as occurring during his residence at Great Barrington, be here narrated.

Mr., afterwards, Dr. Stephen West, had entered the ministry, and settled in Stockbridge, while yet a stranger to experimental religion. Like other learned men, who are trusting to their own righteousness, he had labored to accommodate his theology and his preaching to his own standard of personal religion. Two pious females, members of his church, who had often lamented their want of spiritual instruction and benefit from the ministry of their pastor, at length agreed to meet, once a week,

to pray for him. Amidst many discouragements, they continued their united supplications for their pastor to the Hearer and Answerer of prayer; but as they afterwards remarked, they were never both discouraged at the same time. On leaving the house of God, one would say, "We have had no food to-day." The other's answer was usually in words of encouragement, "God is able to do for us all that we ask; let us continue our meetings for prayer." At length their prayers were heard; there was a sudden and remarkable change in the preaching of their pastor. They met as usual at the close of worship. "What is this?" said one. "God is the hearer of prayer," answered the other. The means by which this change was effected remain to be detailed. Mr. West and Mr. Hopkins were in the habit of meeting frequently, for the purpose of discussing their different views of divine truth. At those meetings, it was Mr. Hopkins' practice to allow Mr. West to state his views, and to exhaust his arguments, before attempting a reply; and then in the kindest and clearest manner, to shew their repugnance to the word of God. On one of these interviews, Mr. West, who had been

walking the room in great agitation, turned to Mr. Hopkins, and said, "Only reconcile divine sovereignty with man's agency, and I will give up my sentiments and embrace yours." "And cannot *you* reconcile them, Mr. West?" "No," said he, "I cannot." "Well," said Dr. Hopkins, with great mildness and sincerity, "I have to your conviction proved, that God is a sovereign; and you are conscious that man is a free agent; now, therefore, if you cannot reconcile God's sovereignty with man's agency, you *must* be damned."

Dr. Hopkins was in this doubtless correct. To feel that salvation is all of sovereign grace, and yet to realize that the guilt of our impenitence is all our own, is doubtless the point on which rests the sinner's submission to God. And in making this strong appeal to the conscience of Dr. West, it was evidently Dr. Hopkins' design, not merely to convince the understanding; but also to carry conviction to the heart. Nor was the appeal in vain. The words, "I must reconcile divine sovereignty with man's agency, or be damned," continued day and night to dwell upon his mind. Conviction that he was a stranger to godliness, and

a blind leader of the blind, fastened upon him. With great fearfulness and misgiving of heart, he continued to preach; but he preached practically, and according to that view of divine truth which then occupied his own mind; and although to himself the way appeared dark, it was that sermon which he first preached after his mind was awakened, which filled the hearts of those praying females with gratitude and joy. So true it is, that the experience of Christians is a common experience; that although in the case of Mr. West all was, in his own view, darkness, yet he could not preach according to the views of truth which he then entertained, without carrying conviction to the pious mind that a great and essential change had commenced in his heart.

It may here be worthy of notice, that after Dr. West had obtained peace in Christ Jesus, and as soon as his own mind was settled in the belief of the doctrines of grace, he submitted the question to his people, whether they would dismiss him from his pastoral relation to them, or hear from him a new and different system of divine truth? They chose the latter, and he continued to labor among them in word and

doctrine, with eminent usefulness, for many years. It may also be worthy of notice, that he lived to publish a profound work on the subject of free agency, which once had been so dark and so perplexing to his own mind. This work has been highly celebrated in Europe and America.*

In allusion to the mildness and candor which Dr. Hopkins exhibited in argument, and, as is supposed, with direct reference to the incident above narrated; Dr. West has borne the following testimony to Dr. Hopkins' worth, in his introduction to the Dr.'s Memoir: "Honored as I was with his friendship, I may be liable to prejudice; but on long and intimate acquaintance, it has appeared to me, that he possessed a candor of mind which is rarely to be found. Men of the first abilities and acquirements, like others, are apt to be tenacious of opinions which they have once imbibed. Having formed them, as they apprehend, on mature thought and deliberation, they soon become possessed of a prejudice unfavorable to that light and evidence, which might correct them. Rare it was that any one was capable of detecting an error in the sen-

*See Appendix. Note B.

timents of Dr. Hopkins on moral and religious subjects. But he was remarkably open to conviction, whenever evidence was exhibited of the incorrectness of any of his opinions. Truth appeared to be so much the object of his search, that he discovered an unusual readiness to admit it, from whatever quarter it came; and that, even though he might find error in himself detected by it. Did we all search the scriptures without any prepossession or prejudice, we should undoubtedly imbibe truth without error.

"As might be expected with such candor of mind, his manner in verbal dispute was unusually mild, fair, and moderate. Far from being overbearing, he ever gave every just advantage to his opponent; patiently hearing whatever his opponent advanced in favor of his opinions, and giving him full opportunity to vindicate them by every argument he thought favorable. And as the Dr. had a happy talent of expressing his own arguments with peculiar perspicuity, he often by these means convinced and gained over his opposers; when, had his manner been austere and overbearing, however conclusive his arguments, the opposing party

would have remained unconvinced, and received no benefit."

The opinion which Dr. West entertained respecting the candor and mildness of Dr. Hopkins may be here illustrated by the following anecdotes. It was Mr. Whitefield's usual practice, in his visits to New England, to spend a few days with Dr. Hopkins. On one of those occasions, after preaching for the Dr. on the Sabbath, he on the next day proposed a ride into the country for exercise. During their ride, after a moment's silence Whitefield exclaimed, "What a pity that good brother Edwards should fall into such an error on the subject of the witness of the Spirit!" "Ah," replied Dr. Hopkins, "and what is the error?" Here Whitefield made a long pause. After waiting some time without receiving an answer, Dr. Hopkins continued the conversation. "Do you believe, Mr. Whitefield, that the witness of the Spirit is a direct communication from God?" "I cannot say that I do," was the reply. "Well, do you believe that Christians have any other witness of the Spirit, than that afforded by the testimony of their own holy affections?" "I cannot say that I do," again Mr. Whitefield

replied. "Do you believe it to be any thing more or less," continued Hopkins, "than the Spirit producing in the heart the gracious exercises of repentance, faith, &c.?" "No,—that is precisely my view of it," said Whitefield. "And that is precisely the view of good father Edwards," pleasantly returned Dr. Hopkins. Whitefield frankly acknowledged his error, and rejoiced that there was no disagreement of sentiment upon a subject of so much practical importance.

The intimate friendship subsisting between President Edwards and Dr. Hopkins, which induced the former to commit his manuscripts to the charge of the latter, has been already mentioned. This circumstance, in the course of divine Providence, proved of great advantage to one of the prominent members of the President's family. His son Jonathan, who is now greatly celebrated as the able defender of many important doctrines of divine revelation, had, while at College, imbibed many of those self-flattering and unscriptural sentiments, which were at that time so prevalent in New England. He was even disposed to charge his father with supporting and fostering the com-

mon calvinistic prejudices of the day. Dr. Hopkins, to whom the views of young Edwards were communicated, with deep feeling invited him to spend the winter which succeeded his leaving College, at his house, for the purpose of examining the manuscripts of his deceased father. Young Edwards having accepted this invitation, Dr. Hopkins took an early opportunity of putting one of the manuscripts of his father into his hands, accompanying it with a request, that he would at a future day favor him with his opinion of the sentiment which it contained. Having perused the manuscript, Edwards appeared before the friend of his father, and in all the confidence of youthful ardor endeavored to controvert the doctrine it maintained. The Dr. suffered him to proceed until he had exhausted his arguments, and then in his usual mild and convincing manner, endeavored to shew their repugnance to the word of God. Young Edwards, although by no means disposed to yield the point, became from that time more diffident of himself, and before leaving the Dr.'s family, was won entirely over to the belief of those essential doctrines which he had before controverted, and

of which he was ever afterwards the able defender.

In mentioning these and similar anecdotes, it ought to be acknowledged, that Dr. Hopkins was in the hand of God, only an instrument. God could, with equal ease, have employed other means, and with equal success. But it is an honor to be owned of God as the instrument of good; and to the praise of the riches of his grace, these relations of what was accomplished by his servant are here inserted. The parties to whom they refer have been long numbered with the dead;—they can therefore be affected neither by our censure nor our praise. The anecdotes tend to reflect light upon the character of Dr. Hopkins, and upon the times in which he lived;—they may also serve to shew how much may be accomplished by that mildness, candor, and humility, for which he was distinguished. The individuals to whom the influence of Dr. Hopkins was rendered of such effect, were among the most eminent theologians of this or any country. Compared with other men, they were the giants of those days; and while their disposition to yield to the light of evidence reflects credit upon their sincerity,

it is to Dr. Hopkins no small praise, that he could so exhibit truth, as to render it effectual to their conviction.

The feeling with which Dr. Hopkins regarded the conversion of a sinner unto God, may be developed by the following insertion in his diary, written in 1753: "*May* 8.—To-day died H. D.; she was a desirable youth, and hopefully converted a few weeks before she was taken sick. God was pleased to make me an instrument of awakening her, which I esteem a greater favor than if he had given me the whole world. This is the first conversion of which I have had evidence since I have been in this place; and surely it is well worth while to preach seven years, to be in any way instrumental of the conversion of one soul."

The trials and discouragements of his ministry at Great Barrington, to which we have already alluded, resulted ultimately in his dismission, January 18, 1769. A number of his parishioners having withdrawn their support, the church, after making several attempts, informed him that they were unable to raise the usual salary. They therefore united with him in calling an ecclesiastical council to advise on

the expediency of his dismission. At that time he had a wife and eight children, and owned a house and good farm. By cultivating his farm, he could have supported his family, and have preached with such preparation as circumstances admitted to those who were willing to hear. But it was his own opinion, and the opinion of the council, and of the church, that unless he could give his whole attention to the work of the ministry, and be supported by his people, it was his duty to leave them, and go where he could be supported. The opinion which he thus formed was probably correct; for no minister can direct his attention to the cultivation of a farm, or to any other secular employment, without becoming a man of business, rather than a minister of Jesus Christ. And yet, when in after years he saw the unhappy consequences which resulted to that people from his dismission, he was disposed to call in question the wisdom of his removal. But it belongs not to man to control events, neither should we without caution act in reference to them. He had settled in Great Barrington, among a small and irreligious people, because they were united in him. Their

union was to him the call of Providence, and with great self-denial he obeyed that call, committing the event to God. After laboring among them twenty-five years, amidst great discouragements, their want of interest and of union was to him another call of Providence; and it was, most probably, his duty to obey that call, committing the event to God.

CHAPTER IV.

Feelings of Dr. Hopkins on occasion of his dismission from Great Barrington;—his residence at Topsham, Maine;—his call to preach as a candidate at Newport, Rhode Island, and final installation over the First Congregational Church in that town;—his feelings at the time of his settlement.

THERE are perhaps few situations more trying than that of a dismissed minister, encumbered with a family, and without the adequate means of support. He leaves a field of labor, on which his eye has long been filled with earnest anticipations of a brighter day, and, like Paul, only knows that trials and afflictions await him in every place. But this is not the

place of the Christian's rest; and happy are those ministers, who, exhibiting the spirit of meek forbearance and of love, only shine the brighter for all their trials. What were the feelings of Dr. Hopkins, and the manner in which he regarded the hand of God, when without an abiding place, may be best illustrated by an abstract from his private journal.

"*Monday, June* 12, 1769. Spent Saturday in fasting and prayer. I had a variety of exercises, which were stronger than common, and was in tears a great part of the day. If ever I knew what it was to cast myself upon Christ, I did so cast myself upon him at this time. Sovereign grace was all my plea and all my hope. I had unspeakable pleasure in reflecting, that in me there was a proper foundation for the greatest exercise and display of sovereign grace; and that my infinite, distinguished guilt, vileness, and misery, afforded opportunity for the exercise of divine power, wisdom, and goodness, in all their infinite height and latitude. I rejoiced that in *me* there was a *broad bottom* for the trial of divine grace, on which it may have full scope as it were, and erect the greatest monument to the praise of the glory

of God's grace to all eternity! My soul seemed to rejoice and exult in this more, unspeakably more, than in my own salvation, considered as separate from this. Yea, my own salvation seemed as nothing, *not worth asking for*, in comparison with the glory of God's grace. My exercises were uncommon and remarkable, in respect to the quick succession of light and joy, dejection and gloom. I was sometimes lifted up, and then cast down,—and my former exercises, as it were, obliterated.

"The principal things for which I purposed to seek God to-day were, first, his direction and smiles with regard to my future circumstances and usefulness in the world. On these points I had a variety of exercises, which it would require a volume to record. My second design was, to pray for my christian friends; and thirdly, for the church of Christ.

"This morning I awoke with the words of Christ in my mind, 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.' I seemed to long to keep Christ's commandments, and felt that

the great commandment is, 'love one another.' This led me to read the fourteenth, fifteenth, and sixteenth chapters of John. And O, how full of sweet instruction are they! there is an additional, inexpressible sweetness in the Bible now, which I never tasted before."

When he was dismissed from Great Barrington, his re-settlement in the ministry appeared to himself improbable. He felt unwilling to settle over a church which was not composed of those who appeared to be truly pious, and united in their views of the doctrines and discipline of the gospe.. Still he waited upon God, and left the future to be determined by the leadings of divine Providence. A part of the summer of 1769 he spent at Topsham, Maine, on Kennebec river, in preaching to a destitute people. From them he received an earnest, though not a formal invitation to settle in the ministry; but the country was new, the people irreligious, he was himself advanced in life, and had the care of a large family; he therefore declined their invitation, and concluded to return to his farm at Great Barrington. His mind, while at Topsham, amidst the uncertainty of his prospects, appears to have been stayed with high

delight upon God. The following extracts from his diary of that date, are evidence of a peace within, which the world can neither give nor take away.

"*July* 1. Purpose to spend this day in fasting and prayer, with reference to the following particulars, viz:

"1. Attending to my sins, and confessing them before God.

"2. In prayer for pardon and holiness.

"3. That God would form me for his service, and make the path of duty plain before me.

"4. In seeking mercies for my wife and children.

"5. Praying for direction and assistance while with this people, that some good may be done here.

"6. Praying for my christian friends, and kind benefactors.

"7. Praying for the church of Christ in general, and for the world. Close the day with thanksgiving.

"When I first rose this morning, read the seventy-first Psalm, with some exercises of heart and pleasure. Many passages seemed applicable to my case; and I thought I could

make them the language of my own heart. The imprecations on enemies, verses thirteen and fourteen, I could apply to invisible enemies, the devils and wicked men, considered as enemies to me, because enemies to Christ; and so far as they are such, that they may be consumed and destroyed. This is consistent with their being converted and saved.

"*July* 5. I had a sweet hour this morning, between nine and ten. Surely, if the highest enjoyments on earth were laid at my feet, if they could be mine to all eternity, without God, I would not give this hour's enjoyment for them all; yea, I would despise them. 'It is good for me to draw near to God.' How swift and how sweetly do ideas pass through the mind, when it is in any measure in a right frame! It is impossible to express all the thoughts and ideas which have passed through my mind in this hour, on my knees before God! 'There is none on earth I desire besides thee,' were words to which my soul did echo, and which I could espouse with all my heart. I concluded with a solemn, and I hope hearty dedication of myself to God, believing that he could, and in a degree of confidence that he

would, do more than I am able to ask or to conceive."

In making extracts from his private journal, I had concluded here to pause; but those which follow are so vividly descriptive of the intimate communion of the soul with God, and in some of their particulars are so well adapted to satisfy the mind of the Christian on some points of experience, that I should deem it wrong to omit them. To the reader, who has never seen himself to be the 'chief of sinners,' Dr. Hopkins' language, when speaking of his own vileness, may sound exceedingly strange. To such a reader it might be answered;—that compared with his fellow men, Dr. Hopkins was a man of eminent piety; he was more prayerful, more watchful, more humble, and more attentive to all good works than most men. But when he compared his own attainments with the pure and perfect requirements of the divine law; his prayers, his watchfulness, his humility, his good works, and his entire character appeared to him infinitely vile. And, reader, this is the only ground on which we can explain the difference between man and man, in the different views which each enter-

tains of his own character. When we hear men boasting of the moral dignity of human nature, and pleading for the goodness of their own hearts, we feel assured that they have not yet learned to measure themselves by that standard which led the most perfect man in all the earth to exclaim, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth." And such, I may add, has been the view which the most eminently good and holy men have taken of their own character in all ages. Do you ask, where then is the evidence of their goodness? This very view which they have taken of their own character is, at least, evidence of the high standard by which they have learned to judge of human action. But what say the scriptures? "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

But to return from this digression. In his diary for July 6, he thus writes: "Rose early this morning, and O! astonishing that I may in truth say it! I have had a gracious, and most sweet visit from God. When I first attempted to bow before Him, I felt myself all at

once in the presence of the all-seeing, infinitely wise, good, and every way most excellent and glorious God, who is wonderful in counsel, and excellent in working. My soul adored, and loved, and rejoiced in God; it was drawn out in strong and sweet exercises of love and praise, in view of what God is in himself, and as he is manifested in his works. My soul would praise God, let him do what he would with me. I said I will praise thee as long as I live, and bless thy name while I have a being. O! how did my heart rejoice and exult, that there is such a God. Words cannot utter, nor can I write a thousandth part of my exercises. It appeared something wonderfully great, and inexpressibly desirable, to be the instrument of bringing but one soul to the knowledge of this glorious God, and of turning men from darkness to this marvellous light.

"This morning, I have been led to view and address God, considered in his absolute, divine perfection, in and through Christ, more than is common for me. When I have the greatest freedom at the throne of grace, I generally speak directly to Christ, as if he was in a sense, the only object of worship, being God,

and having all power in Heaven and on earth; but now it was otherwise. I have sometimes been troubled about this matter, and have feared I had no right ideas of the Father and the Son; or of God and Christ, as I seemed not to know how to conceive of them and address them in my devotions. And hence I have been led to ask, that I might know the only true God, and Jesus Christ whom he hath sent, and that I might have ideas and conceptions of the great and glorious God, agreeable and answerable to the revelation which he has made of himself. I have been better satisfied on this subject this morning. I now believe that Christians may have different views, and yet all be right. Sometimes their minds may be fixed on Christ, in whom dwells all the fulness of the Godhead; and he may be more immediately the object of their adoration and worship;—they addressing him more directly as set up by the Father, and invested with all authority, and so comprehending all that is called God. At other times, they may have their minds more especially fixed on the divine perfections, absolutely considered, yet not exclusive of Christ; but so as more directly to address God, as exercising mercy

through a Mediator. And I believe different Christians may statedly differ in this respect, in their views and addresses; and thus be led to talk of their exercises in a little different language; some speaking more of God, and others more of Christ. Our ideas are at best very inadequate;—we see only in part, and in a very partial manner. Hence, when we view God in one attitude, if I may so express it, his other relations and attitudes are more out of sight, and are less attended to. Yet when all our ideas and views are compared together, they are perfectly uniform and consistent, however various and different they may be.

"This afternoon have had a refreshing season;—had more hope and confidence before God, that I should dwell with him forever in his kingdom, than I ever had before. Christ appeared great and glorious in redeeming his people from all iniquity; and even in redeeming one such soul as mine. I said, 'I will praise thee forever;' but this tribute appeared nothing. Then I said, 'Let all the angels praise thee, for thy wonderful works to me.' But this also appeared to be little; so I was at last led to say, '*glorify thyself.*'"

While thus employed in supplicating direction and blessing from on high, God was, in answer to prayer, preparing the way for the introduction of his servant to that field of labor in which he was to spend the remnant of his days. In the beginning of July, he received an invitation from the committee of the first congregational church in Newport, to preach to them as a candidate for settlement. On the twenty-third of July, 1769, he preached his first sermon there, from the words of Peter to Cornelius, "Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me."

The circumstances which attended and ultimately resulted in his settlement in the ministry among that people, he was ever disposed to regard as a wonderful interposition of divine Providence. After laboring among them for several weeks, they united in giving him an invitation to become their pastor;—he had visited his family in Connecticut, and had returned to Newport, with a determination to comply with their invitation, when he was informed, that in his absence an opposition to his

settlement had been manifested by a number in the congregation. In view of that opposition he was requested to suspend his answer to their call, and to continue his labors, with the design of giving time to remove the existing prejudices. With this request he complied, and continued to preach to them until the following March. His friends and the committee then thought it probable that the church and congregation would renew their call; but at the meeting appointed for that purpose, it was found that the majority were opposed to his settlement. "This," he says, "decided the affair which had been long in suspense, and the way was clear for my leaving Newport. I felt a satisfaction in viewing my duty made so plain; and that my friends who had been so desirous that I should settle among them would now justify me in leaving them. I had also a degree of pleasure in the thought of returning home to my family, and of living a private life on my farm. I therefore gave my answer to the people on the next Sabbath, and preached my farewell sermon. The congregation appeared attentive and solemn, and numbers were in tears.

"The next morning it was reported where I lodged, that there appeared to be a revolution in the congregation, and that several of the leaders in the opposition appeared to repent of what they had done. They acknowledged that their consciences had so accused them of their wickedness that they were not able to sleep; and were now resolved to do all they could to prevent my leaving them. Accordingly they went to those whom they had influenced against me, to persuade them to retract. And on that evening, two or three of those who had been at the head of the opposition came and confessed to me that they had opposed my settlement, and had influenced all they could against me; but now they were convinced that they had done wrong, and had taken pains to undo what they had done; and that they sincerely desired that I would stay and be their minister. At the same time I was informed, that a number who had been in a degree indifferent, now appeared to be in favor of my staying, and were determined to do all in their power to prevent my leaving them.

"Next day, the committee of the congregation applied to me, to continue until the church

and society could be called together, assigning the general revolution among the opposition as a reason for this; at the same time giving it as their opinion that they would be nearly unanimous in renewing their call. To this request I consented; and the next week they met, and were almost unanimous in favor of settling me. Upon this I consented to settle among them; and accordingly was installed, April 11, 1770.

"This event appeared to give general satisfaction. To my friends, who had steadily adhered to me from the first, and of whom there was a considerable number, it was a time of peculiar gratitude and joy. Their pious affections, gratitude, and joy, were greatly heightened by the dark and trying scenes which preceded, and by the remarkable revolution which took place in favor of my staying, in which the hand of God was so conspicuous. To me it was a peculiar satisfaction that God had in such a way made the path of duty so plain; and that such a number of very dear and excellent christian friends were hereby so highly gratified. I considered myself under new and greater obligations to devote myself to the service of Christ, and to the church and

congregation to whom I now stood related, as their pastor and teacher. And now in my old age, on looking back, I reflect with shame upon my great deficiency. 'I said I would be wise; but it has been far from me! O Lord, enter not into judgment with me, for I cannot stand or answer before thee.' I fly to pardoning mercy through the atonement of Christ, as my only refuge."

The feelings with which Dr. Hopkins committed himself to God, amidst the trials and changes which preceded and accompanied his settlement at Newport, can be best illustrated by several entries in his diary. Before the opposition had subsided, he writes thus: "*November* 10. Had a pleasant season this morning, soon after I rose. It began with desires after the Holy Spirit. I saw this was all I wanted; all I could ask for; and pleaded the promise, 'Ask and ye shall receive.' I thought I had a heart to forsake houses, lands, and all for Christ; and I blessed Christ that he had given me such a heart, the greatest possible gift, infinitely greater than to have the whole world bestowed on me. I know that I ought to be willing to suffer and die in the cause of

truth. O! that Christ would give me such a heart.

"*January* 6, 1770. I have to-day, in a walk, dedicated myself to God with unspeakable joy. I felt it to be an amazing *privilege*, that I might be devoted to him, and that he would accept such an offering. And I felt my obligations to dedicate myself to his service to be *infinite;* and that there is a peculiar happiness in being under such obligations.

"*Saturday, January* 13. Have had some sense of God's mercies to-day, and some disposition to praise him for his wonderful goodness. I have had a degree of confidence that I am devoted to God. I cast myself and all my concerns, the concerns of the church and the world, on him, with some degree of resignation and cheerfulness. I have had more strong desires than ever for the good of the congregation I am preaching to; and have been enabled to plead for it with God. My mouth has been filled with arguments, and I have had strong desires to be the instrument of building it up.

"*Saturday Eve, February* 10. I have sometimes seemed, in my confidence in God, to

have nothing to pray for; every thing is right, and just as I should desire to have it. So long as Christ reigns, and has every thing in his hands, I seem to have nothing to do but *praise.* It seems to me I have some higher sense of what is meant by *living by faith on the Son of God* than I used to have. It is to make Christ *all,* to seek him for *every thing,* and live entirely on his expense and charges, having nothing of our own but emptiness and poverty."

When the question of his continuance at Newport was near its decision, he writes thus: "*Saturday, March* 3. I think I have given up every point but this,—that the path of duty may be made plain. If I have a call to leave Newport, and can see it to be so, I think I can go forth, not knowing whither I go. And I have a pleasing hope and confidence that the way will be made plain. Why should I not trust in that God for this, who has hitherto led me in a plain path, and especially ever since I have had a desire to disregard trials, if his call might be only made clear and plain? God's goodness has been increasing upon me continually, and I will hope in him, for I shall yet praise him. I will now praise him for all his

wonderful goodness to me, which is indeed beyond all account. God has forgiven me from my youth unto this day, and why may I not trust in him now? By his grace I will trust in him; on him I cast myself; on him I rely for pardoning and upholding mercy.

"*Lord's-day Evening, March* 4. Had some uncommon exercises this morning. I longed to be improved in the work of the ministry, and that Christ would be with me, and make me a blessing. I offered myself, desiring that he would send me, seeing he has so much work to do in the world, and must employ sinners. I offered myself as such a sinner; and seeing he glorifies himself in employing such, the more unworthy and vile I am, the greater will be the display of his glory. I therefore made this an argument that I might be improved, as I was the most guilty and vile that could be found.

"*March* 7. Feel calm, resigned, and in some degree thankful. O, what consolation that God reigns, and will take the best care of his own honor and kingdom. And what an infinite mercy, that I may hope and be confident that this God is my God and my Redeemer.

"*March* 19. To-day I had intelligence brought me, that three of my most uniform opposers have expressed sorrow for what they have done, and are now desirous that I should stay and settle among them. This change in their feelings is ascribed to my farewell sermon, which is said to have had greater effect than all my preaching before. This is all wonderful, and I desire to stand still and see the hand and the salvation of God. How greatly are my obligations increased to trust in God, to live to his glory, and to follow him in the dark. What matter for praise and gratitude!

March 23. The amazing interposition of last Sabbath* dwells upon my mind, although I fear it will not be improved as it ought to be. When the walls of Jericho fell down before the people of Israel, an accursed thing was soon found in the camp. All was not dedicated to the Lord, and he was displeased. How justly may he be displeased, if this remarkable interposition of his Providence should not be altogether consecrated to his praise. O Lord! keep me back from coveting any thing of the spoils of this victory to myself, to be improved

* Referring to the effect of his farewell sermon.

to the gratification of my pride and worldliness. I am in the utmost danger of this, and shall do worse than Achan, unless the Lord hold me back. O! may all be consecrated to his glory."

CHAPTER V.

Dr. Hopkins' pastoral labors at Newport;—his opposition to the African Slave Trade;—his instrumentality in liberating Dr. Bellamy's Slave;—his exertions to procure the freedom of enslaved Africans, and to educate them as Missionaries to preach the gospel to their countrymen;—his appeals to the American people, and his letter to the Continental Congress, on the subject of Slavery,—and the discouragements occasioned by the war of the revolution;—the departure to Africa of Dea. Newport Gardner and Rev. Horace Sessions;—Dr. Hopkins' devoted labors among the people of his charge;—the ardent piety and christian influence of three female members of his church;—the unhappy consequences of the war;—the capture of Newport by the British,—and the subsequent removal of Dr. Hopkins to Great Barrington.

The town of Newport, at the time of Dr. Hopkins' settlement, was in size, wealth, and commercial importance, the second in New England; but owing to the influence of the slave trade, and the great diversity of religious opinions there existing, it was less distinguished for piety than many others. The proportion of those who were indifferent to all

religion was greater, and the influence of the truly pious was less than was at that time general in the eastern States. Such a state of the community, although in itself greatly to be deplored, is often found to be favorable to the growth of *individual piety*. Christians in such circumstances are obliged to come out from the world, and separate themselves from the general example of society around them; while in places more highly favored, the Christian is often drawn into sinful compliances, because the general example is so nearly correct, that he thinks it would be an affectation of strictness to deviate from it. Accordingly in Newport, although the general standard of morals and religion was low, the attainments of individuals in personal piety were eminent. The church, over which Dr. Hopkins was installed, had been originally gathered by the truly venerable and apostolic Clapp. With a perseverance, which even in this age of benevolent enterprise would be accounted wonderful, Mr. Clapp had labored more than twenty years in Newport, before he had gathered a society of sufficient enterprise and ability to build a house for the worship of God. Himself a disciplina-

rian in health, and a man of ardent piety, he had ultimately succeeded in gathering a church, which down to the period of Dr. Hopkins' settlement contained a number of eminent Christians, and was extensively known to be the best regulated church in America. Of those excellent Christians who composed his church, Mr. Hopkins lived to give the biography of Miss Susanna Anthony, and of Mrs. Sarah Osborn, to the world. Dr. Hopkins was the fourth pastor of the church from its foundation. Of those who preceded him, the Rev. Nathaniel Clapp, its founder, died in a good old age; Mr. Hillier was settled as colleague to Mr. Clapp, and died before him; Mr. Vinall was their third minister, and after laboring among them several years was dismissed.

At the time of Dr. Hopkins' settlement, the church and society were in a prosperous state; and with commendable diligence and zeal, he labored for an increase of their spiritual prosperity, and to forward their improvement. Aside from the labors of the Sabbath, he preached a lecture every Thursday evening, and instituted, for the benefit of the rising generation, a meeting, which in its design and arrangement bore

a striking resemblance to the Bible Classes of the present day. He invited the males to meet at his house on one week, and the females on the next, alternately; at those meetings questions were proposed by the pastor, which were answered by the scholars. Above forty young men, and more than seventy females, subscribed their names to the conditions of membership. After a considerable time, when those meetings began to lose their interest, he substituted a lecture on Sabbath evenings, in their stead, in which he explained to the young people the Assembly's Shorter Catechism. These lectures were numerously attended, and the young people were punctual and orderly in their behavior. When he had in this way gone through the catechism, he undertook in a course of lectures to give a history of the Bible; in which he sought to combine entertainment with instruction; interspersing the whole with such religious and profitable reflections as were adapted to young people. These lectures continued to be well attended, until they were interrupted by the war of the revolution. He also attended occasional meetings of his church, at which the members presented to him in writ-

ing such questions as they were unable themselves to answer, relating to the interpretation of particular passages of scripture, or the explanation of particular doctrines. Dr. Hopkins encouraged among his church great freedom in proposing questions; and, in the language of one of his frequent auditors, "was ready at all times to give just *such* answers as *seemed* to be the fruit of long and *particular* consideration." His object in establishing meetings of this character was, to excite and encourage a spirit of inquiry and investigation among Christians; to break up those habits of *passive hearing*, and *unconcerned, uninterested reading*, which tend very much to stupify the mind, confuse the ideas, and blunt the moral feelings, and to rouse his people to an active, solemn consideration of the momentous truths of religion.

Amidst a population, at the period of his settlement in Newport, deeply engaged in the African slave trade, the attention of Dr. Hopkins was early directed to the iniquity and cruel injustice of a traffic which makes a difference of color a pretext for enslaving our fellow creatures. Slavery was at that time general throughout New England. In the town of Newport nearly every family, having the means, was a

slave-holding family. The right to deal in slaves was not questioned, and men of all professions, including ministers and Christians, consulted only their interest and convenience respecting this unrighteous degradation of the African race. Dr. Hopkins was himself, while residing at Great Barrington, the owner of a slave; but he sold him previonsly to his settlement at Newport. What he had himself done, in connection with the scenes which were every day passing before his eyes, first led him to reflect upon the evils of slavery. This examination of the subject in the light of the gospel, resulted in a deep and settled conviction of the enormity of its guilt. And he ever afterwards regarded our participation in the slavery of the Africans as a national sin, and felt that their groans and blood demanded vengeance from the righteous retribution of the Almighty.

As the means of repairing the evil which we had done, and of making some restitution to injured Africa for her wrongs, he early conceived the design of educating pious Africans, and of qualifying them to return as missionaries to their own country. At what period he commenced his exertions in behalf of Africa, or

whether the high distinction belongs to him of being the very first who in this country publicly denounced slavery, the writer has not sufficient means of determining. It was however some years before the war of the revolution, that in a sermon addressed to his people, he endeavored to expose its iniquity. And it may enable us to form an opinion of the extent of the evil, when it is acknowledged that at first his own mind faultered in the undertaking. Slavery was then the source of wealth to the State of Rhode Island; his church, his congregation, the town, the State, the whole country, were personally and deeply interested in its continuance, and already implicated in its guilt. In this state of public opinion, after studying the subject diligently and thoroughly, he resolved in the strength of the Lord, to take a decided and consistent stand. As an encouragement to others to go forward in duty, it ought here to be stated, that instead of the opposition and bitterness which he had anticipated, his first sermon on the subject only excited wonder among the greater part of his people, that they themselves had never viewed it in the same light before. They were satisfied with

his reasonings; and in accordance with their convictions, after a few years his church passed the following resolve;—"Resolved, that the slave trade and the slavery of the Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the gospel, and therefore we will not tolerate it in this church."

Before adverting to the attempt made by Dr. Hopkins to send the gospel to Africa, it may here be mentioned, that in his private intercourse with his brethren in the ministry, he did much to awaken their attention to the subject, and to convince them of their obligations to discountenance slavery. Visiting at the house of the celebrated Dr. Bellamy, who was at that time the owner of a slave, he with his wonted candor pressed the subject upon the attention of his friend. Dr. Bellamy endeavored to defend the practice by the usual arguments; but Dr. Hopkins having successfully refuted them, called on Dr. Bellamy immediately to free his slave. In answer to this demand it was urged, that the slave was a most faithful and judicious servant; that in his management of the Dr.'s farm, he could be trusted with every thing;

and that he was so happy in his servitude, that he would, in the opinion of his master, refuse his freedom, were it offered to him. "Will you consent to his liberation," said Dr. Hopkins, "if he really desires it?" "Yes," replied Dr. Bellamy, "I will." The slave was then at work in the field. "Call him," said Dr. H. "and let us try." The slave came to receive, as he supposed, the commands of his master.

"Have you a good master?" said Dr. Hopkins, addressing the slave. "O yes, massa,—he very good." "Are you happy in your present condition?" "O yes, massa,—me very happy." "Would you be more happy, if you were free?" "O yes, massa,—me would be much more happy." "You have your desire," exclaimed Dr. Bellamy,—"from this moment you are free."

We have said that Dr. Hopkins, soon after his settlement at Newport, conceived the design of educating and qualifying pious Africans to go out as missionaries to their own country. For the support of this benevolent enterprise, he appropriated the sum, which in the days of his ignorance he had received for the price of his slave. A missionary society was formed,

and several pious Africans in the town of Newport were educated by him to go out as missionaries to Africa. So ardently engaged was Dr. Hopkins in this project, that he borrowed on his own responsibility the sum necessary to purchase the freedom of one of the pious slaves. He also made a vigorous effort to procure the freedom and means for the professional education of three more. He corresponded in their behalf with the Society in Scotland for promoting christian knowledge, and with several gentlemen in England. He also made at least two appeals to his own countrymen to enlist their pecuniary aid in manumitting the slaves, and supporting them at literary institutions. One of these appeals he made in 1773, and the other in 1776. Considering the very limited attention which had at this early period been given to the subject of slavery, and the very limited degree in which the christian public had been trained to benevolent effort, we must consider these appeals* as remarkably successful. In the first year of our national independence he addressed an anonymous pamphlet to the Continental Congress, shewing it to be the interest

* See Appendix. Note C.

and the duty of the American States to emancipate their African slaves. As Congress had solemnly declared that all men were born free and equal, Dr. Hopkins' reasonings fell with weight on the public mind. In 1785 this pamphlet was republished by the Abolition Society of New York, and the constitution of their Society prefixed to it. In Newport Dr. Hopkins continued, to the close of life, an active and liberal contributor to the funds of the Society which he himself had instituted, for the amelioration of the condition of the Africans, and particularly for sending to them the gospel. After the war, his means were small,* but what he could do he did with all his might. When in his old age he received nine hundred dollars for the copy-right of his system of divinity, he contributed one hundred from the amount to the objects of that Society. And until the termination of his earthly labors, he continued to make every possible exertion to awaken attention on this subject, and arouse to action not his own people only, but *all*, over whom he could exert an influence.

The attempts of Dr. Hopkins, however, to

* In reference to his limited pecuniary resources. See page 100.

send the gospel to Africa were not so successful as his attempts to enlist popular feeling against the slave-trade, and to effect the liberation of those already in captivity. The war of the revolution interrupted his communications with his European friends, and discouraged his contemplated undertaking of sending a colony of blacks to Africa. At this time, a voyage to Africa would have been hazardous. The war, too, as will be more evident in the course of this biography, fell heavily upon the town of Newport, and upon the Dr.'s church and people. His church was disbanded;—his people scattered;—he himself was obliged to flee into the inland country;—and his pious Africans were driven from their studies. In addition to this, one of the intended missionaries died during the war. By such a complication of disappointments, Dr. Hopkins' attempts were in some measure frustrated. Not entirely however. The exertions which he made produced an effect on the public mind which is felt to this day, both in America and Britain. The Africans whom he educated persisted through life in their pious desires to promulgate the good news of salvation to their benighted country-

men. And one of these Africans with his family was finally permitted by divine Providence to gratify the long-cherished wishes of his heart, and embark for his native country.

The highly-favored African just alluded to was Newport Gardner, a gentleman who about four years ago excited considerable attention throughout the religious community of Massachusetts. He was brought to this country as a slave in 1760, when only fourteen years of age. He early discovered to his owner very superior powers of mind. He *taught himself* to read, after receiving a few lessons on the elements of written language. He *taught himself* to sing, after receiving a very trivial initiation into the rudiments of music. He became so well acquainted with the science and art of music, that he composed a large number of tunes, some of which have been highly approved by musical amateurs, and was for a long time the teacher of a very numerously attended singing school in Newport. He retained a knowledge of his mother tongue, so that he could speak it fluently in his eightieth year. His uncommon powers of mind attracted the attention of Dr. Hopkins; and his ardent piety gained the

Dr.'s love. The Dr. originated and encouraged the design of his obtaining his freedom,* and returning a missionary to his country. The troubles of the revolution prevented his immediate embarkation, but he never forgot his original design. He continued through life with his heart turned toward his home; and when the favorable moment came, he joyfully embarked for Africa. On the evening of the 28th of December, 1825, he and several others were constituted a church in the city of Boston;† he was ordained one of its deacons, and on the 7th of January, 1826, he sailed in company with the Rev. Horace Sessions for Liberia in Africa. To those who saw Dea. Gardner embark it appeared strange, that a man eighty years of age should think of becoming one of the founders of an infant colony across the Atlantic. But with him the undertaking was not the effect of a sudden impulse;—it was only the breaking out of that flame of love to Christ and to his kinsmen according to the flesh, which had been enkindled by the fireside of Dr. Hopkins' study, fifty years before.

The intercourse of Dr. Hopkins with his

*See Appendix. Note D. †See Appendix. Note E.

people was like that of a father with his children. He was indeed formed for friendship; and both in theory and in practice carried his ideas of the enjoyment to be derived from christian confidence and communion higher than most men. From his first entrance on the work of the ministry, unless interrupted by something extraordinary, he spent the last day of the week in retirement, fasting, and prayer. After his settlement in Newport it was his practice, towards evening, on that day, to leave his closet for the purpose of conversing on the subject of religion with a select circle of esteemed christian friends. Of those who composed that circle some at least had made as great attainments in knowledge and in grace, as any Christians of whom we have had knowledge in modern days. Miss Susanna Anthony, Mrs. Sarah Osborn, and Miss Mary Donelly were of that number. Miss Anthony was naturally of a retiring disposition; Mrs. Osborn was formed for active employment and influence; Miss Donelly united in her own person both these traits of character. Miss Anthony was eminent for prayer;—her life was devoted to it;—she had concluded that in this way she could be

most useful, and best subserve the interests of the Redeemer's kingdom; and her nights and her days, so far as they could be withdrawn from the world, were given to prayer. And her life, as published by Dr. Hopkins, bears testimony to the eminence which she attained in the true spirit of devotion. Mrs. Osborn had devoted her life to the instruction of children and youth;—she was also a woman of prayer, and from her closet she carried the fervor of her piety into the more active scenes of life; and in propagating the influence of religion among all classes of society was eminently useful. In speaking of those eminently pious females, Dr. Hopkins thus sums up their character: "They were in my judgment, the most eminent female Christians with whom I have had any acquaintance. The public, and even Christians who never were acquainted with them, cannot by reading what is published have a full and adequate idea of their excellent character. I esteem it a great happiness that I have nearly thirty years been intimately acquainted with them, and have enjoyed their friendship and their prayers." Miss Donelly, survived Dr. Hopkins a number of years, and

was the last of that circle of eminently pious women who was gathered unto her fathers. A Female Praying Society which yet exists, had been organized in the early part of Dr. Hopkins' ministry. Over that Society those ladies who have been mentioned successfully presided, as one after the other left the vacant chair to join the assembly of the church made perfect. They are now all gone; and although the Society yet exists, it is saying very little to say that none of a like spirit are left to fill their place. Miss Donelly continued until her death to exert an influence over the church, which greatly abridged the labors, while it eminently promoted the usefulness of her pastor. Assembling the sisterhood around her, she exerted a controlling influence over them;—it was an influence too of the most lovely kind,—an influence which brought them around her by the ties of affection, which entered into all their sympathies, and which appeared to be solely exercised in doing good. Might I be allowed to bear the same testimony to her memory, which Dr. Hopkins bore to the memory of Miss Anthony and Mrs. Osborn, I would say, she was in person, manners, and character, the

most interesting and excellent female Christian with whom I have ever been acquainted.

For several years after Dr. Hopkins' settlement at Newport the church continued to prosper, and additions were made to it of such as gave evidence of piety. But in 1774 the noise of war began to break in upon the aims and employments of peaceful life. Newport, surrounded with water, and at that time incapable of defence, was from the first a prey to alarms. That war too was of a nature calculated greatly to terrify the unprotected; it was the rising of the subject against what till then had been regarded as the government of the country; and, in commercial towns particularly, it brought with it party divisions and hot contentions and angry strife. In Newport actual hostilities had been preceded by threats of violence from ships of war; and demands for provisions and water, when made by the commanders of the war-vessels, were often accompanied with denunciations of vengeance in case of refusal. No wonder therefore, that those who could remove without great sacrifices were disposed to seek for their families a place of greater security. From these causes, and in consequence

of the commencement of the war, Newport began to decline;—commerce forsook her wharves;—many dwellings were emptied of their inhabitants, and the churches were in a great measure forsaken of their members. Dr. Hopkins had removed his family to Great Barrington at the commencement of these troubles; when therefore in 1776 the town was taken by the British, he left it and retired to his family.

CHAPTER VI.

Return of Dr. Hopkins to Newport;—distracted state of his church;—his determination to continue as its pastor, although without a regular support. Sketch of Dr. Hopkins' family.

Newport was for three years garrisoned by the British. That period Dr. Hopkins employed in preaching to destitute congregations in different places;—the summer of 1777 at Newburyport,—the following winter at Canterbury in Connecticut,—and the remainder of his exile at Stamford. In the spring of 1780 he returned to Newport, which had been evacuated by the British late in the preceding au-

tumn. In his absence the pressure of war had been heavy upon his once prosperous, but now afflicted people. Their house of worship had been used as a barrack for soldiers, their bell carried to England, and the pulpit, pews, and fixtures destroyed. Of the church and congregation some had died, many had sought another home, and of those that remained most were so much impoverished and dispirited that only a few had the courage to attempt the rebuilding of their Sion's desolations.

We are now therefore led to consider the character of Dr. Hopkins, as exhibited amidst trials and difficulties, differing in kind from any thing which he had before experienced. We have seen with what feeling he left Great Barrington, when he had reason to regard himself as no longer useful there; and with what submission he waited upon God for direction and blessing, when it appeared uncertain whether he should continue in the ministry or retire to his farm. We are now to regard him as the pastor of an afflicted, yet affectionate people. Their love to him remains; but they are without a house in which to meet for the worship of God;—they can no longer afford to give

him a suitable compensation, or the means of a competent support for his services; and if he continues, it must be among a people corrupted in their morals, impoverished and dispirited by war. In these circumstances we can easily conceive of strong, and perhaps convincing reasons to justify his leaving Newport;—especially as he had passed the meridian of life, and as he had at that time a call to settle in the ministry at Middleborough, among a flourishing people. But although his leaving Newport at that time, and in those circumstances, would have brought no stain upon his christian and ministerial character, it must be admitted that his continuance affords evidence of great disinterestedness and self-denial. In this he has exhibited the influence of the gospel, and has had an opportunity of shewing to his fellow men with what cheerfulness a minister of Christ can forsake all for his Master's kingdom. During the first year after his return, he appears to have had no support from his people, not even so much as the avails of a common contribution,—no regular place of worship, and none to stand by him and say, "we regard ourselves as your people, and you as our pastor."

In these circumstances, and amidst these discouragements, it at length became a more pressing question, whether he was not called in the providence of God again to remove from his people. This question at that time appeared to be especially important, as the church and people in Middleborough were urging him to become their pastor. Accordingly he laid the matter before his people; informing them that he was willing and desirous to spend his days with them, if he could live among them with his family; but if he could not be supported he should feel it his duty to leave them. Upon receiving this communication, they called a meeting to see what could be done. At that meeting they appeared so much more engaged, so much more anxious to secure his continuance and provide for his support, than had been anticipated, that he concluded to dismiss the idea of a removal, and to send for his family.

From that time until his death he had no specific sum allotted for his support. A weekly contribution was taken up, at which every one contributed according to his disposition and ability. This, together with some donations from particular friends, was all his dependence.

As the society owned a parsonage, and he had only a wife and daughter at that time dependent on him, the contribution must have been small indeed, which with economy was not equal to his expenditure. And yet from his biography it appears, that his was a life of constant dependence on the daily providence of God. He says, "I have taken care not to run in debt for the necessaries of life; although frequently if a dollar extraordinary had been called for, the call would have rendered me a bankrupt. I have endeavored to live as cheap and low as I could consistently with comfort and my station in life. And through a course of years I have experienced remarkable interpositions in divine Providence; by which in ways unthought of I have been supplied with the necessaries of life, and have been preserved from suffering for want of food or raiment, whether I received less or more. When more than common has been given, calls for living have been equally increased; and when I have received less, there has been a less demand for the necessaries to support my family, and less has been equally sufficient as more. This has led me often to think of the manna gathered by

the children of Israel. 'He that gathered much had nothing over, and he that gathered little had no lack.' I have been saved from anxiety about living; and have had a thousand times less care and trouble about the world than if I had a great abundance or had been in high life, attended with servants, equipage, much company, and numerous entertainments. Being thus freed from worldly care and anxiety, endeavoring to cast my care on God, and not seeking great things for myself, and being in a great measure unconnected with the great and rich, and the gay and unprofitable, I have had more time to attend to my studies, in which and in retired life I have taken the greatest pleasure."

It is possible that the circumstances of his people called for such a sacrifice of interest from Dr. Hopkins; indeed had he acted otherwise, they must in all human probability have ceased as a distinct people to exist. He was therefore, by this sacrifice to what he esteemed a duty, made the instrument of preserving a church of the Lord Jesus,—a church too which had been gathered in faith after the assiduous labors of many years, and which had continued

to be the object of prayers and supplications, with strong crying and tears unto Him who is able to save it from death. And to the present time it exists and flourishes. Like the church in the wilderness however, its history has been a series of changes, of disappointments, and of trials. Whether ultimately it will arise and shine, in a degree proportionate to the amount of labor bestowed upon it, and by its reflected light unfold the designs of God in all that he has called it to endure; or whether the prayers that have been offered for its prosperity and the toil of many years shall appear unproductive, must be left to the decision of Him who knoweth the end from the beginning. It ought here however to be mentioned, that Dr. Hopkins' disinterestedness in laboring without a salary, however necessary in their circumstances, had a very unfavorable influence on his people. It originated among them the habit of depending on their pastor, without feeling the necessity of regular and systematic efforts for his support. There have been in that society honorable exceptions, and individuals who have made great exertions to support the gospel; and there are still to be seen there

lovely examples of christian fidelity; but it has been easy to observe in the church and society that same mode of making an occasional effort, and then relapsing into indifference, which was practised fifty years ago.

Dr. Hopkins was in his sixtieth year when he returned to Newport, after it was evacuated by the British. At that period of life the faithful minister's usefulness as a pastor generally depends on what has been already accomplished. If he has laid a broad foundation, if he has grown old in the affections of a people imbued with the spirit of the gospel, if he has around him those who can assist him to maintain an influence over the rising generation, he can by his weight of character do as much, or perhaps more for Christ and his people, than in his younger days. But in his declining years Dr. Hopkins possessed few or none of these advantages. His people were, after considerable delay, enabled in some measure to repair their house of worship; but the town had lost its commercial importance. Every thing around him was smitten with a premature decay; and his people, scattered, impoverished, and dispirited, scarce presented a rallying point around

which others could be induced to assemble. He had therefore before him, during the remainder of his ministry, the cheerless prospect that his own death would be accompanied with the dissolution of his church and congregation. It has been otherwise; and he lived to see an attention to religion commence under the preaching of the candidate who was afterwards his successor, which promised to secure the existence of his church when he should be no more. But this was after he was laid on the bed of sickness, and had no cheering influence on his own ministry. Amidst these discouragements he continued to maintain unshaken confidence in God, and to discharge to the edification and improvement of the Christian the high and holy duties of his calling. And such was his uprightness and the uniform consistency of his example, as to draw from a distinguished Unitarian clergyman the testimony that he never could reconcile what he regarded as the tendency of Dr. Hopkins' doctrines with the holy example of his life and conversation.

We have mentioned that at the time of his dismission from Great Barrington his family consisted of a wife and eight children. It may

now be necessary to revert to his domestic circle, and to mark the changes which time and death had occasioned there. All his children, consisting of five sons and three daughters, lived to mature age. His youngest son died in Maryland in 1788, in his twenty-fifth year. His three daughters were married, had children, and died during the life of their father. The two eldest were professors of religion, and gave evidence of piety ;—the youngest was not a professor, but died in the hope of the gospel. Two of his sons were settled at Great Barrington ; one, the oldest, in Maryland, near Baltimore,—and the third in the western part of Virginia. His wife was affected with a scrofulous, lingering consumption, which for twenty years subjected her to great distress, and often brought her near to death. She died August 31, 1793, in the sixty-eighth year of her age. She was a professor of religion, and under her afflictions exercised uncommon patience and submission, and was comforted in view of the great truths of christianity. Owing to disease, her life in Newport was spent in retirement; and she was little known, except as a sufferer cut off from the world and waiting for her dismission from sin and sorrow.

After the death of his wife, Dr. Hopkins was as to relatives left alone at Newport;—not a child, not the most distant relative residing within many miles, with whom he could maintain personal intercourse. His interest in his farm at Great Barrington had been assigned to his children, and his own domestic concerns required to be managed with rigid economy. Under these circumstances he was again, with the approbation of his friends, induced to enter into the marriage relation; and was united on the fourteenth of September, 1794, to Miss Elizabeth West, a native of Boston, but a resident in Newport. This connexion proved highly advantageous and satisfactory to all parties. This lady possessed a highly cultivated mind, and her affection for him approached to veneration. He esteemed her as a Christian of uncommon discernment in the doctrines of christianity, and most sincerely devoted to the cause of Christ. He thus expresses his gratitude and sense of obligation in view of that relation: "I have thought myself greatly favored and peculiarly happy in finding such a consort, and esteem it one of the greatest favors of my life in my advanced years to have

such a companion, in whose prudence, good family economy, friendship, and benevolent care, I can confide; and who is to me the first object among creatures of love, of esteem, benevolence, complacency, and gratitude."

It may here be proper to remark, that Mrs. Hopkins survived her husband a number of years. She continued to reside at Newport after his death, until the commencement of the war with England, under the administration of Mr. Madison. Being then deeply affected with the remembrance of what Newport had suffered in the war of the revolution, and again anticipating similar trials, she sought an asylum at Taunton in Massachusetts. There, after a residence of several months, she was seized with a fever, which soon triumphed over a frame already enfeebled by disease. It had been her own special request that her remains should be deposited by the side of her venerated husband; but owing to the malignant nature of her disease, it was deemed improper to transport her remains so far. In the place of her exile she therefore found a grave. A plain marble marks the spot where she sleeps among strangers. But although to the living such sep-

arations may seem painful, it ought to be remembered, that to the departed they are of no importance. Death claims nothing but "dust to dust, ashes to ashes;" and wherever we are buried, there we shall mingle with our parent earth. The resurrection will unite the righteous, how much soever they may have been divided;—it will separate the righteous from the wicked, although in death their dust may have been commingled.

CHAPTER VII.

Old age of Dr. Hopkins;—manner of spending it,—his review of the evidence for and against his christian character, and remarks on his spiritual state.

The traveller, although weary of his journey, loves to climb the highest hill, that he may witness the setting sun. So too the pilgrim in this dark world loves to witness the decline of the stars which God has placed in our spiritual firmament as "burning and shining lights." The old age of the Christian is indeed the most interesting period of his life. The old

age of Dr. Hopkins was fraught with peculiar interest and instruction. His faculties were so unimpaired, that the letters which he wrote immediately before his demise to his friends in Scotland were considered, by his eulogist, Dr. Hart, to be surpassed not even by his most labored epistles. And the brotherly love which glowed in his heart, the sweet resignation to the divine will which beamed from his eye, and the enrapturing visions of his anticipated holiness in Heaven which threw into ecstacies his whole soul, all these lovely traits of christian character flung an unusual splendor about him, and attracted the gaze of a numerous circle of christian friends.

Dr. Hopkins spent his old age, as he did his meridian life, in serving his Master. He preached until the eighty-third year of his age; in his seventy-fifth year he composed the greater part of his own memoir, and at a still later period the Memoir of Mrs. Osborn. He devoted, too, a great part of his old age to the preparation of his heart for the presence of God. For this purpose he searched the recesses of his soul as with the candle of the Lord; and in his seventy-ninth year recorded the results of his

examination. As his record cannot be unserviceable to any humble, inquiring Christian, part of it will be here inserted.

"*January* 10, 1800. It may be useful particularly to record those exercises of my mind which appear to me to afford evidence that I am a real Christian, and on the contrary to describe those things found in myself which appear *against* me, as evidences that I am not a Christian. The former of these may be represented in the following particulars:

"1. I have been so far convinced of my sins and reproved for them, that I know I am infinitely guilty, and deserve eternal destruction; that God would be just, and I should have no reason to complain, if he should punish me forever with aggravated torments; that I am by nature wholly and beyond expression sinful, being infinitely far from any moral goodness to recommend me to the favor and mercy of God; and that if my heart is changed so as to exercise holiness in any degree, yet this holiness is so defective, and attended with so much moral defilement and sin, that, *all taken together*, it is worse than nothing, and is infinitely far from deserving any good or favor.

Indeed, if I were made perfectly holy, my holiness would be so overbalanced by the guilt of my sins, that it would not be reckoned in my favor so as to render me deserving of pardon or of any good. I have a constant and growing conviction, that I am wholly dependent upon the sovereign grace of God for my recovery from this miserable, lost state of infinite guilt, and for the least degree of sincerity and faith; that I am wholly lost, and shall sink down to Hell, unless Christ by his sovereign goodness shall recover and save me; that I shall myself do nothing towards my own salvation, but on the contrary all that I purpose and do will be contrary to it, unless He shall work in me to will and to do what he requires as necessary to my salvation. Thus I feel myself to be an odious creature, utterly undone in myself, and have not a word to say nor a single thought in my favor. My mouth is stopped in this respect, and I am guilty in it, and accept the punishment of my iniquity.—Now if this which I have imperfectly described implies the essentials of real repentance, in which I humble myself before God, then I have a new heart.

"2. I think that I do most heartily approve

of and acquiesce in the person and character of Christ, and am pleased with the way of salvation by him. All his commands, doctrines, and exhortations, all that he said, did, and suffered, and all his revealed purposes and designs appear wise, good, and excellent, and carry clear marks and abundant evidence of divinity in them. Hence,

"3. I do, I think, place my hope in him, and desire not to be accepted by any righteousness of my own, but to be justified by the righteousness of Christ. I am greatly pleased with being wholly dependent on him for righteousness, sanctification, and complete redemption. If there were any other possible way of salvation, I would reject it, not desiring to be saved in any way but that which is revealed in the gospel.

"4. I think I desire and seek the glory of God, and the greatest good and happiness of the universe, as my chief and ultimate end. In this view I am pleased with the character and designs of Christ, who will accomplish this great end in the most perfect manner, and highest possible degree, and who by his redeeming love has eminently glorified God and promoted the happiness of man.

"5. I am the most satisfied and pleased when I have the most clear and feeling sense that I am in the hands of Christ in the most perfect degree, and wholly at his disposal in time and eternity. I know that he will do with me and by me what is most for his glory, and the good of his kingdom, and that he will save me if he can do it consistently with this great end. This is all I can desire; therefore I am well pleased with being wholly at his disposal, let him do what he will with me. Than this, I cannot conceive of a better and more desirable situation."

(In another part of Dr. Hopkins' writings, he says: "I would not be otherwise than in the hands of Christ on any consideration whatever. I am in the best hands that I possibly could be in. He will not injure me in any respect, or the least degree. He is infinitely wise, good, and merciful, and knows what is most for his own glory and the highest good of his kingdom, and will certainly save me if it can be consistent with wisdom and goodness. I cannot then so much as wish to be saved in a manner inconsistent with infinite wisdom and goodness, and contrary to the greatest good of

Christ and his kingdom. When I reflect on being cast away forever from Christ, to suffer the just desert of my sins, my soul recoils, and feels this state of sin and misery to be intolerable. I fly to Christ and his atonement, and cast myself down at his feet and at his disposal; and at the same time hope for mercy, and cry, 'Oh! be merciful to me a sinner.' ")

"6. I think that I do hunger and thirst after righteousness, and this is another evidence that I am a Christian. My longing to be perfectly holy is sometimes very sensible and strong, exceeding all desires of earthly things that I have, or of which I am capable. I have often felt willing and desirous to die immediately, if death might bring me to perfect holiness, to a complete conformity to Christ.

"7. I have my heart strongly united with the real friends of Christ, in benevolent and complacential love; especially with those of my particular acquaintance. I have quite a different feeling toward them from what I have toward others, and have a peculiar delight in their company and conversation.

"8. My preaching and conversation have been generally pleasing to those whom I have

esteemed the most judicious and best Christians. I have not only preached doctrines which I believed to be true, but have heartily approved of them; and have delivered those truths relating to experimental religion which were in accordance with and often suggested by my own feelings. I have never endeavored to appear better or more agreeable than was agreeable to the truth, although (which has been a matter of shame and humiliation to me) my christian friends have often overrated me. This love and esteem of my most judicious christian friends I consider as an evidence in my favor, because I know that I do not design to be hypocritical before them. The evidence, however, considered by itself, is of but little weight, because we do not know each others' hearts, and are liable to be greatly deceived by external appearance.

"I proceed to mention some things which appear to me, at times at least, reason to fear that I have never known what it is to be a real Christian.

"1. My stupidity and hardness of heart with respect to things divine and invisible, or the truths exhibited in the gospel. I often feel as

if these truths had no existence, while in my speculations I have no doubt of their reality. And even when I have the most affecting views and lively impressions of them on my heart, I am sensible that my views are exceedingly short of the truth, and they are of very brief continuance. I consider this stupidity and insensibility of heart in me to be altogether and infinitely criminal, as it must be owing to the moral corruption of the affections, or rather *consist in* their corruption, the heart being contracted and bound up in selfishness and pride. This insensibility is the real *unbelief of the heart;* which although it is consistent with the full belief of the reason, yet often leads to the disbelief of religious truths in the mind, and is the ground of deism and other forms of speculative infidelity.

"2. My life and conversation, all taken together, both external and internal, appear very much against me, and so full of deformity and sin that I know not how to reconcile it with the life of the Christian. Though I cannot say I have been altogether insincere in my regard to Christ, yet when I consider the peculiar advantages which I have had, and my great

obligations to be holy, I cannot look back upon a *well spent life;* for it appears unspeakably far from such an one. I know that the Lord Jesus will accept the least thing done for him from a true regard to him; but I feel that I have nothing which I have done to plead in my favor, and therefore cannot conceive how he can view and call me *a good and faithful servant.*

"3. It has been a matter of doubt and discouragement to me that I have so little success in being made the instrument of awakening and converting sinners by my preaching. True, my services appear to be acceptable and profitable to Christians, especially the most judicious and engaged; and my publications, I hope, have been the means of spreading light with respect to some important doctrines of christianity. This I consider matter of thankfulness; but it does not wholly remove my gloom and doubts when I consider the inefficacy of my preaching in respect to sinners, and when I attend to the great and shameless defects and poorness of my ministrations.

"These are some of the reasons which encourage my hopes, and excite my fears, in relation to my own spiritual state. When I have

only or chiefly a *speculative* view of the evidences for and against me, these evidences appear to my reason to be on the whole rather in my favor, and ground of hope that I am what I profess to be, a real Christian. But this speculative view is not attended with any comfortable assurance or sensible enjoyment, because it is without any degree *of sense of heart* of the excellency of the truths of the gospel.

"When however I have an impressive and affecting *sense of heart* of these truths, and my attention is fixed on them, my doubts vanish with regard to my own character. I think little or nothing of myself, but the objects which the gospel presents engross my attention, and I have great comfort and enjoyment. When I reflect on these exercises my hope revives and is strengthened. For instance, when I have an affecting view and sense of heart of the glorious character of Christ, his works, exaltation, &c., I experience great approbation of heart of all that relates to him; and when I reflect on this approbation I have high satisfaction and enjoyment, my hope of interest in these things revives, and my doubts vanish. My comfort and enjoyment, however, are *previ-*

ous to the revival of my hope, and the *ground* of it.

On the contrary when I have little or no impressive view of these affecting objects, and my joyful exercises have subsided, then the evidences against my piety are the objects of my painful attention, and raise doubts in my mind which sometimes greatly prevail. Thus does my mind fluctuate between hope and fear. I am sensible however that it is wholly my own fault that I do not live constantly in the lively exercise of true grace, and thus in the uninterrupted enjoyment of a well grounded hope."

In this manner did this "old disciple" speak of himself. How true it is that the greatest height of human piety is in the lowest depth of the valley of humiliation. It ought to be remembered, however, that, although Dr. Hopkins was often much disturbed by doubts, he never entirely gave up his hope after his conversion, nor came to a settled conclusion that he had no *grace*. His evidence, on the contrary, in favor of his adoption into the family of Christ constantly increased; his path, like the path of the just, shone brighter and brighter

unto the perfect day. His religious history affords a striking commentary on our Saviour's description of true piety. It is like a *little leaven* hid in three measures of meal until the whole is leavened. It is like a grain of mustard seed, which is the least of all seeds, but afterwards is the greatest among herbs, and becometh a tree, and its branches lodge the birds of the air.

CHAPTER VIII.

Sickness and death of Dr. Hopkins;—first attack of apoplexy,—religious enjoyment,—revival among his people,—last sickness, death, and funeral.

On the tenth of January, 1799, when Dr. Hopkins was in his seventy-eighth year, he was suddenly attacked with a paralytic stroke, which affected his right side, destroyed the use of the limbs on that side, and much affected his speech. It did not however cause much pain, nor impair in any degree his mind. But it was a solemn admonition to him that his end was near, and he considered himself loudly called

upon to set his house in order. While under apprehensions of a speedy dissolution, he at first began to despond, and consider himself shut out from the presence of God and the Saviour. But these gloomy thoughts were soon chased away by the cheering presence of the Spirit, who never leaves nor forsakes. He dwelt with intense delight on the glory of God's character. His soul was wrought up to the highest pitch of adoration and love, in a clear view of his exalted, glorified Saviour. The wisdom, rectitude, holiness, and goodness of Christ; his superintendence over every event the least as well as the greatest, and his holy purpose to lay the whole creation in subserviency to the glory of his Father; all this filled his heart with delight which he could not express. When his soul was full of comfort and joy he would cry out, "The Lord Jesus Christ reigns; let the earth rejoice. Our God is in the heavens; he doth, hath done, and will do all his pleasure." "Amen. Thy will be done." In the midst of these high joys he did, as he was apt to do, entirely forget himself. He looked upon himself as but a drop in the bucket. When engaged in his ravishing contemplations

of the wondrous designs of Christ, and the glorious objects which he would effect, he lost sight of his own interest and that of every human individual, to such a degree that if at any time they occurred to him, they appeared, he says, "as a mere speck or nothing," and excited no sensible joy or sorrow, hope or fear; "they seemed worthy of *no regard* in comparison with the grand interest of the universe." "The language of my heart is," says he, "may God be glorified by all things, and the best interest of his kingdom be secured and promoted, let what will become of me and my interest."

Dr. Hopkins not only felt himself to be near his end at this time, but had no desire of being otherwise. Indeed *he was not inclined to ask* that his life might be prolonged. He, on the contrary, dreaded the idea of his recovery, and especially of preaching, "after the poor dull way," as he loved to express himself, "in which he had usually preached." But God saw fit to restore him to a more comfortable state; to return the use of his limbs and voice, and enable him to preach again to his people, and perform the other duties of his office. In reference to this unexpected and undesired restoration, Dr.

Hopkins remarks, "Christ will answer his own ends by me; will continue me in the world, and take me out of it in the best time and manner, so as best to answer these ends. In this I daily acquiesce and rejoice. Amen!"

Dr. Hopkins continued in a tranquil expectation of a summons from the king of terrors about three years. His mind during this time was stayed on God. He rested entirely on the atonement of Christ. "If I am to be saved at all, I wish to be saved by Christ's merits; I would not be saved in any other manner if I could." He had long and ardently prayed for a revival of religion among his people, and was at times much distressed by doubts with regard to his own conformity to Christ, because he was not blessed with a revival. He often wept when he looked around upon his church. Once it was flourishing, but now death had removed many, war had scattered more, and he could find but three active males, and but few females to whom he could break, with his palsied hands, the bread of life. These, too, were like himself gray with age, and soon to be removed from the earth. The youth of his society were alarmingly negligent of religion, and the whole

town exhibited but few indications that his ministry had been blessed.

But God had determined not to take his servant from the world until he had dried up his tears, and smoothed his dying pillow. His successor* in the ministry had no sooner commenced preaching as a candidate, than the long-sought revival of religion commenced. The church was increased so that it contained about a hundred members. Of the hopeful subjects of divine grace a large proportion were from the youth and active members of the congregation, whose spiritual interest had long lain near their aged pastor's heart. It is an interesting fact, that Dr. Hopkins had felt a peculiar anxiety in relation to the religious state of the choir, and had axiously prayed for their conversion, that they might sing with the spirit and understanding also; and it deserves our grateful remembrance, that nearly all the singers in the gallery became, during this revival, interested in the promises of the Saviour. Dr. Hopkins lived to see this glorious harvest, and was prepared to say from the heart, "Now let-

*Now Rev. Caleb J. Tenney, D. D., of Wethersfield, Connecticut.

test thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although he had suffered from a very severe fever during the May of 1803, he was able to preach, with some intermission, from July to October of that year. On the sixteenth of October, in the midst of the revival, he preached his last sermon, from 1 Peter, v. 8: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." It was a solemn discourse. When he had reached his house he said, "Now I have done; I can preach no more." On the next morning he was excessively exhausted, and during the forenoon was seized with a strong apoplectic fit, which gave him all the appearance of a corpse. Recovering his reason before night, he would sometimes whisper as loud as he was able, "Oh! the glory, the glory that shall follow." And when reduced to his lowest state, and suffering the accutest of pain, his soul seemed to be refreshed by this, his favorite exclamation, "*Oh! the glory that shall follow!*"

Soon after this, he was attacked with a violent dysentery, and never again recovered strength

more than sufficient to sit up in an easy chair two or three hours in a day. During the nine weeks which remained of his life, he was often visited by members of his church and society, particularly by those who were anxious for their salvation, and those who were rejoicing in hope. His extreme debility prevented his saying much, but he wept over them with tears of gratitude and joy, and gave to those who were united to the church his approbation and his blessing.

Being called on by a ministerial brother, and told that he was "most gone," "Yes," says he, "most gone." "And how do you feel, brother Hopkins?" "My anchor is well cast, and my ship, though weather-beaten, will outride the storm."

Three days before his death he was visited by a youth of his society, who had not, at that time, become a child of grace. The Dr. took him by the hand and said, "I am feeble, and cannot say much. I *have* said all that I *can* say. With my last words I tell you, "*Religion is the one thing needful.*" Pressing his hand affectionately, he continued, "And now I am going to die, and I am *glad* of it."

On the eighteenth and nineteenth of Decem-

ber his distress was beyond description; but his patience and resignation were more wonderful than his suffering. He felt himself to be going to his home in Heaven, and said that he was willing to leave all earthly pleasures. On the twentieth of December, 1803, after a period of great agony, he was laid on his bed, and while a number of his friends were sitting around him, he breathed out his soul so gently that no one could tell the moment of his departure. Thus died this servant of God, without a struggle or groan, in the eighty-third year of his age, and the sixtieth of his ministry. "Mark the perfect man, and behold the upright; for the end of that man is peace."

There had been an agreement for many years between Dr. Hopkins and his old friend, Dr. Hart of Preston, Connecticut, that when either was called away, the survivor should preach the funeral sermon of the deceased. Dr. Hart accordingly appeared, and preached at the funeral of his departed brother, from the words of Elisha,—"My father, my father, the chariot of Israel, and the horsemen thereof." The remains of Dr. Hopkins were deposited in the burying ground adjoining his meeting house.

There by the side of two of his predecessors in the ministry, he rests from his labors, and his works,—they follow him.

CHAPTER IX.

Reflections on the death of Dr. Hopkins;—observations on his character as a private Christian, companion, pastor, preacher, scholar, and writer for the press.

Before entering on the present chapter, the serious reader cannot help pausing to reflect on the happy departure of the venerable divine whose piety he has seen so strikingly exemplified. To have a long life, to retain one's powers of mind perfectly until death, to have a calm and happy exit, fall to the lot of few. And the number is yet smaller of those who meet the king of terrors with souls triumphing in Christ, and who increase in courage and wax warm with desires to depart, as they draw near the grave. How much more uncommon still, is it for men to die with all their wishes gratified and prayers answered. Dr. Hopkins not only died in joy, but also in the height of

gratified desire. God sent a shower upon the vineyard just in time for the husbandman to see its freshening influence, and then rest from his labors. Or it may be better said, that God suffered his servant to labor for the conversion of his impenitent hearers, but in a great measure hid from him the light and genial warmth of the sun; until, when the day was well nigh spent, the dark clouds were dispersed, and the sun beamed forth with unwonted lustre, and the scene was the more lovely for the darkness which preceded it.

How different was the death of Hopkins from that of the infidel; the one praising, the other blaspheming; the one kindling with bright anticipations, the other gloomy and horror-struck with forebodings of evil. Take even the most boasted instance of infidel courage; take the repose and calmness of Hume. All this heroism and tranquillity were in view of what? Nothing. He did not feel that he had any sins to answer for, he expected no retribution, believed in no Judge. He was calm, it is true, (and he is almost a solitary instance of calmness in an infidel) but it was because he anticipated a *mere sleep* when he should close

his eyes in death. But Hopkins, when he died, expected to meet a pure and holy God, who abhors iniquity and cannot let the wicked go unpunished; he knew, too, that his character, vile and inexpressibly sinful as he viewed it, would be scrutinized by his Judge with impartiality; and yet he felt not only Hume's fearlessness, but *more;* even triumph, and an anxiety to see the holiness of Heaven. Who now has the greater courage, the Christian or the infidel? Which death is the more desirable, the chilling death of him who dies like the brute, or of him who dies like a being created in the image of God? "*Oh! let us die the death of the righteous, and let our last end be like his.*"

Dr. Hopkins' general character may be learned in some good degree from the preceding memoir. It seems necessary, however, before closing this sketch, to give a summary view of his most prominent traits as a private Christian, a companion, a pastor, a preacher, a scholar, and a writer for the press.

No one, perhaps, ever questioned the eminence of Dr. Hopkins *attainments in holiness.* His distinguishing excellences, as a private

Christian, may perhaps be reduced to three. The first was *his cordial approbation of the works, designs, and true character of God.* What clear views of the divine character, and what transporting exercises of love toward it are exhibited in his writings! What transports of joy would he sometimes have in a steady view of God's holy works, particularly his providing a way for our salvation, and his glorious designs! It was said by Mrs. Hopkins, that he would sometimes come from his study, where he had been intensely engaged in the contemplation of the law made honorable and magnified by the atonement, and would walk across his parlor floor for the space of two or three hours, pressing his hands together in the most ravishing delight, and seemingly in such an ecstacy as to be unable to contain himself.

The second distinguishing excellence in Dr. Hopkins' christian character was *his humility.* Every Christian is humble, but some more than others. Dr. Hopkins did truly "esteem others better than himself, and seems never guilty of "thinking of himself more highly than he ought to think." This trait is so conspicuous in his writings, that it may appear unnecessary

to dilate upon it. But there are some incidental expressions in his remarks concerning himself which are worthy of our attention, because so happily indicative of his lowly state of mind. In the seventy-ninth year of his age he says, "I am sensible, that if another person should relate to me such views and exercises of *his own* as *I* have experienced, I should think them an evidence that he was a real Christian; yet I have often great doubts of my being a true Christian, especially when I attend to and clearly view my barren and sinful life." About a month after this he writes, "When I hear Christians complain of their stupidity and blindness, &c., I do not consider this as an evidence that they are not Christians, but rather of the contrary; it is a favorable sign that they have such a sensibility and discernment respecting their own hearts, as is peculiar to Christians. But it is not easy to apply this to myself, and draw such a consequence in my own favor. I am apt to consider my blindness not to be like that of others, but great and *peculiar*.

The third distinguishing excellence in Dr. Hopkins' piety was *his submission of himself and all his interests to the disposal of his Sav-*

iour, and his acquiescence in all the arrangements of divine Providence in respect to himself and connections. His heart was so firmly fixed on God, that nothing could move him, and amid all his trials he was often exclaiming, "Even so, Father, for so it seemeth good in thy sight." "Let the Lord do unto me as seemeth him good." "Not my will, but thine be done." So brightly did these and other christian graces shine in Dr. Hopkins, that a confirmed Universalist, and an enemy of all religion, was once heard to say, "*If any thing can convince me of the reality of a change of heart, it must be the example of Dr. Hopkins.*"

Few men have maintained a *social character* more free from moroseness and haughtiness than the subject of this memoir. His freedom from anger has already been noticed; his freedom from sullenness and roughness was equally remarkable. His studies never damped the ardor of his affection for his friends, nor did his reputation inflate his pride. Although grave and ministerial in his demeanor, he was the bosom friend of the diffident, and, as it were, a father to the disconsolate. Many natives of Newport can now recollect how fond he was

of children and youth, and how eagerly the boy would cross the street for the purpose of making his bow to the venerable divine, as he moved along the opposite sidewalk. Whenever a reader of his works had imbibed a prejudice against him, it was rare that the prejudice was not converted into veneration by a social visit. Says a Baptist clergyman now living, "When I commenced my residence in Newport, I determined not to go near Dr. Hopkins; for like many others I had formed from his writings an unfavorable opinion of his character. But I was obliged by some peculiar circumstances to alter my determination, and before I had been in his presence one half hour, I was completely disarmed of my aversion, and won over to love of him. And now in my old age I say, that if I have ever been instrumental in doing any thing for the Redeemer, I owe it all under God to my intercourse, which has been long and frequent, with Dr. Hopkins." Indeed the habitual cheerfulness and mildness, and affability of his social character were such as to command the love and esteem even of the most active opponents of his principles.

It need not be stated here, that Dr. Hopkins, *as a pastor*, had the warmest affection for his people, and conducted himself before them in a manner that secured their confidence and enthusiastic love. Nor need it be stated, that he was constantly solicitous for the salvation of his beloved flock. The story of his tears and prayers for a revival has been already rehearsed. His congregation being small, especially after the revolutionary war, he was enabled to devote to individuals more time than can be devoted by ministers in general. He, indeed, was in the habit,* as he told Mrs. Hopkins, of remembering in his secret devotions *every individual* in his congregation. Beginning at the oldest, or the youngest, or at a particular family, he carried each one on his heart into his closet, and there offered for him and for him *alone* a special prayer. Pursuing this course day by day without intermission, he had in the progress of several weeks bestowed the great favor of his particular supplications on every individual of his usual congregation.

Dr. Hopkins was remarkably attentive to the

* It is not said, because not known, that this was his *constant* habit throughout his ministry at Newport. How long he continued it is uncertain.

spiritual wants of his people; inquisitive to ascertain the particular state of each individual; and like a faithful physician, careful to give that individual such prescriptions as seemed best adapted to his case. And his power of detecting the symptoms of religious decline, and of determining the true state of the heart, formed one of the distinguishing qualifications of his pastoral character. It was this that made him the spiritual adviser of so many; and that induced clergymen at a distance to refer to him so frequently doubtful cases of church discipline. One instance is now in mind, in which he displayed his familiar acquaintance with the secret windings of the heart, and his faithfulness in administering the proper advice, however painful such advice might be.

Mr. ———, of ———, an acquaintance of the Dr., called on him for the purpose of narrating the particulars of his conversion, rightly supposing that a new instance of the "renewing of the Holy Ghost" would be gratifying to the Dr.'s heart. He began by describing the "great change which had taken place in his feelings;" the "great favor which God had

shewn him" in calling him out of "nature's darkness into his marvellous light;" and his determination to evince his gratitude for this joyful interposition of divine grace. He wondered why Christians were not more active, and could not but think that they would "soon have their spirits stirred within them." After farther conversation in this strain, the Dr. interrupted him, and said with much feeling,— "Mr. ———, you have come to me expecting I should be overjoyed by hearing of your adoption into the family of Christ. And indeed I should be overjoyed, had I the strong confidence in your adoption which you appear to have. But it is my duty to be faithful to your soul, and I cannot but tell you, even weeping, that this change of yours is all a delusion of the devil. You seem to be conscious of little more than a great conversion, and remarkable deliverance. You will probably astonish real Christians by your zeal for Christ; they will wish that they were as pious as you, and will feel ashamed when they compare themselves with you. But after several seasons of great excitement and life, and several of depression, you will probably give up all your hope, and *within*

two years, or perhaps one, you will be worse than ever. Go now, I beg of you, and become *truly penitent* for your sins."

This prediction proved too true. In less than six months this "stony ground hearer" withered away. After the lapse of a few years he called again on Dr. Hopkins, and was very modest and diffident in all that he said respecting himself. He said that he had read the Bible lately more than ever, and had a strong desire to peruse it carefully and understand it. He was astonished, when he saw in the Bible the beauty and excellency of God's law, and the purity of his character; he wondered that any being could have such a wicked heart as to refuse the love and obedience which God and conscience enjoined. And he was astonished at himself, that he was so stupid, and had no feeling in view of the holiness of the Bible, and he could not but regard it as a miracle that he should be so much blessed by divine Providence, when he felt no love, *not the least*, to God and Christ. "Ah," said the Dr., after hearing him patiently, "you will not get rid of this in six months. Your raising God, one minute,—and depressing yourself, the next;

your alternately exalting his law, and falling down at the foot of the cross, seem to indicate that God's Spirit has been with you." And so it was in fact. For instead of renouncing his hope and forgetting God, as the Israelites changed their song of gratitude at the sea shore into the murmurings at Marah, Mr. —— continued, a long time after this, a humble friend of Jesus and devoted member of the church.

Dr. Hopkins, as a pastor, was not inattentive to the temporal interests of his charge. He was always anxious to relieve the distressed, and although poor himself he was very liberal to those who were poorer than he. Many instances are known of his generosity in imparting to the necessities of others, and his care to see that the destitute in his church were constantly supplied with the conveniences of life. He was, however, in all his charities unostentatious perhaps to a fault.

Dr. Hopkins' *style of preaching* was ever a source of trouble to himself. "My preaching," he says, "has always appeared to me to be poor, low, and miserable, compared with what it ought to be, and frequently a sense of my

deficiences in it has been very painful and discouraging." "The prospect of preaching has commonly brought a peculiar burden on my mind, and many times, when I have been engaged in it, I have had a painful consciousness that I have come unspeakably short of what I ought to be. And I have never wondered that my preaching, as it has been so deficient, should have been so unprofitable. Few persons appear to have been awakened and converted by means of my pulpit exercises, and the most apparent good which I have ever been the means of doing, is the instruction, quickening, and comfort of Christians. Many of this character, especially those who have appeared most eminent and discerning in christian experience, have highly approved of my preaching, and this has been a source of support and encouragement to me." "But how low, mean, and unentertaining is the best preaching we now have; and how low the attention and enjoyment of the hearers, compared with that (of which we now have but a faint and very imperfect idea) which all men will enjoy in the millenium."

Dr. Hopkins' want of success in converting sinners by his preaching, which he so often

laments in his biography, may perhaps be easily accounted for. In the early part of his life he was so diligently engaged in the pursuit of *truth*, that he unhappily paid too little attention to the manner in which truth was expressed, and to his style of delivery. Hence he wrote with a degree of prolixity, and his delivery was uninteresting. Those, of course, who are more attracted by ornament than substance, would be little disposed to give him their attention; and to *inattentive* hearers preaching must be totally unprofitable.

It cannot be doubted, besides, that, from the structure of his own mind, and from the direction given to it in his investigations, his sermons were better adapted to *interest* and *edify Christians*, than to *awaken sinners*. If his hearers desired to be made acquainted with the gospel, he was prepared to gratify that desire; but if they needed to be aroused from their stupidity to a sense of their danger, another preacher, perhaps far his inferior, would be more successful.

Thus, although Dr. Hopkins' success in the conversion of souls was greater, than in his modest views of himself he was willing to al-

low, it may be safely asserted, that he failed in *that* part of his ministerial work for which he had made the least preparation. His preaching was profitable to Christians, because adapted to their character and circumstances; not equally profitable to sinners, because not equally adapted to their character and circumstances.

Such an assertion is not at all inconsistent with that of the Apostle, that "God must give the increase." Far be it from any one to attribute to a peculiarity in a man, effects which belong alone to his Maker. But God not only works by means, but by *those* means which are adapted, seemingly, in themselves, to produce the desired effect. Whitefield's preaching seemed to be adapted to arouse and awaken sinners; yet it belonged to God to render it effectual to their awakening. Hopkins' preaching seemed adapted to edify and interest Christians; and yet it belonged to God to render it effectual to their edification. Now although both were equally dependent on God for a blessing, yet we should have expected, from the usual course of divine operations, that if Whitefield were blessed, it would be to the conversion of sinners; and if Hopkins were

blessed, it would be to the edification of Christians. And such an expectation would have accorded perfectly with the event.

Dr. Hopkins' person being above the middle size, and having a countenance expressive of great dignity as well as mildness, and a voice well calculated to produce a solemn impression, he was sometimes, as for instance in his first farewell sermon at Newport, very powerful in his appeals to his audience. He was especially so, when, as was often the case, he was unable to repress the falling tears, in portraying the truths which relate to the future retribution. It was his babit to preach without notes; merely committing to paper the heads of his discourses, and some short hints to suggest to his mind a train of thought.* During some of his last years he substituted for the morning discourse an exposition of a chapter in the Bible, and was much pleased with this method of "preaching the word." It was his habit also, for more than forty years, to read a chapter before both his morning and afternoon discourse, and com-

* He *recommended*, however, the practice of writing the whole of the sermon, and committing it to memory, as the best method of interesting and instructing an audience, and of furnishing the preacher with a good knowledge of divinity.

ment upon it as he proceeded. "In order to do this in the best manner I could," he says, "I have attended to the chapters to be read before the Sabbath, and consulted those expositors who were within my reach. And my labor in preparing for this exposition has been equal to that in preparing my sermons. I have thought this to be as profitable a part of the Sabbath exercises as preaching, and I have had satisfactory evidence that the hearers in general have been satisfied and instructed by it more than by the sermon, which however I have never neglected in consequence of my expounding."

No one could ever accuse Dr. Hopkins of "handling the word of God deceitfully," or neglecting, from motives of policy, to preach any of the doctrines of the gospel. He taught, and that in the most discriminating manner, all that he esteemed important truth, and *because* he thus esteemed it. In one of the last sermons* which he preached to his people, in which he bade farewell to the world, he thus addresses his congregation: "I have not shunned to declare unto you all the counsel of God, so far as I have understood what it was. In

*See Appendix. Note F.

doing this, I am sensible that I have preached and published doctrines which are very offensive and odious to many; though I hope to but few, if any of you. I have opposed evil practices, and inculcated duties by which I have incurred the displeasure and resentment of many. But all this opposition has no impression on me to excite the least doubt of the truth of the doctrines so opposed, or to incline me to cease vindicating them. I have such clear and full conviction that the doctrines which I have for a long course of years preached and maintained are the truths contained in the Bible, that I stand as a brazen wall, unhurt and not moved by the shafts of opposition which have been levelled at the system of religious truth which I have espoused. I am assured that these truths will stand forever; and certain beyond a doubt, from scripture, reason, and experience, that a cordial belief and love of them, and religious exercises and conduct agreeable to them, are connected with salvation; and are a sufficient ground of support and comfort under the greatest trials, and in the nearest view of death and eternity. On this foundation I cheerfully rest my eternal in-

terest, which indeed is infinite, and invite all to do the same."

Few men have been more scriptural in their style of preaching than Dr. Hopkins. He had studied the Bible with great care. He once remarked to his successor in the ministerial office at Newport, that there was not a passage in all the Scriptures which had not been the subject of his particular meditation; nor one, the meaning of which he had not endeavored, by his own reflections and the aid of commentators, to understand. And whenever requested to explain particular passages, the facility with which he would rehearse the opinions of commentators, and assign his reasons for his own opinion, gave evidence of a surprising power of memory and discrimination.

Before leaving his ministerial character, it may be proper to remark, that in his intercourse with his brethren he was remarkably liberal and catholic. He could never refuse fellowship with a Christian, whatever may have been his opinions on the unessential portions of theology. No one would be more opposed than he to the abandonment of any of the doctrines of grace; yet no one would be more opposed to the neg-

lectful treatment of any true Christian, however obscure his views may be on some of the doctrines not essential to salvation. There was for a season a Sabbatarian clergyman settled in Newport, who gave evidence of ardent piety. With him the Dr. formed an intimacy, and (as he was a firm believer in what Dr. Hopkins considered the doctrines of grace) was in the habit of ministerial exchanges; the one preaching for the Sabbatarian on Saturday, and the other for his "first-day brother" on the following day.

Dr. Hopkins was never known, however, to conceal intentionally any important doctrine while in the pulpit of an opposer of that doctrine. When invited to preach for a celebrated Arminian clergyman* of Boston, he refused, alleging that he should offend his hearers. But on being importuned to preach, and, if necessary, avow his sentiments, he finally consented, and proclaimed Christ Jesus and him crucified, "to the Jews a stumbling block, and to the Greeks foolishness." On descending from the pulpit he received from an aged hearer a very valuable present, as a testimonial of that

* Dr. Chauncey.

hearer's gratification in hearing, for the first time in his life in that house, a "faithful gospel sermon." Always feeling full confidence in the truth of the doctrines of the gospel, and always regarding them as doctrines of infinite practical importance, and never failing to evince that he was thus affected toward them, Dr. Hopkins was considered by all as an *honest* theologian, and consequently all were prepared to hear from him an honest avowal of his sentiments.

Dr. Hopkins, *as a scholar*, has deservedly held the first rank. He possessed a mind not the most versatile nor ready, but uncommonly penetrating, and surprisingly capable of protracted investigation. His memory was strong, and his arrangement of thoughts methodical. Indeed *order* and regularity formed a characteristical feature of his mind. In these days of comparative refinement and enervation, we cannot but feel a little surprise on reading the Dr.'s account of his habits of study in connection with his bodily health. "My bodily constitution, I believe, has been much better than most of those who live a sedentary life. In the former part of my life, indeed, from the twenty-first to the thirty-fifth or fortieth year of my

age, my constitution was rather slender and infirm, but not so as to prevent my attending to business, and study as much or more than is common among ministers. Since that time of life my constitution has been better, and I have enjoyed generally a good state of health; and have been able to study fourteen, and frequently eighteen hours in a day; generally rising at four o'clock in the morning, or between four and five, especially in the winter season. I have had several fits of sickness, in which I have been brought very low, and have been thought by my friends to be near death. But these sicknesses have not broken my constitution. On the contrary they have appeared to be the means of my better health; and I now enjoy more bodily health than most men of my age."

Dr. Hopkins' mind was so well balanced, and at the same time acute by nature, that probably in any circumstances he would have been regarded a decidedly superior man. But perhaps no one circumstance conduced more to his eminence as a scholar than his excessive love of retirement. Although he possessed social powers of the first order, he was not *designed* for

the social circle, but for his *study* and closet. His attachment to solitude may be well illustrated by his own narrative. "My strongest religious exercises and highest enjoyments have taken place in *my retirement* and *secret* devotion. In my *public* performances my religious feelings have been low; which I sometimes suspected was an argument that my religion was not genuine. I know it is an argument against me, that I am very sinfully defective in my *social* and *public* religion! I have been frequently carried out in *secret* in views of divine truth and exercises even to an ecstacy, while tears have flown down abundantly, with groanings and desires truly unutterable. My religious emotions in view of God and Christ have been unspeakably more lively and strong, than in view of any temporal object. I have loved retirement, and have never been comfortable when deprived of it, and have taken more pleasure *alone* than in *any* company. I have often chosen to ride alone, when on a journey, rather than in the best company." In a life of eighty years spent agreeably to such inclinations, we expect to find displays of eminent piety in the Christian, and of eminent scientific

attainments in the scholar. Accordingly we find that Dr. Hopkins' merits as a scholar and Christian procured him the highest regard of Dr. Erskine, and other Scottish as well English clergymen, with whom he corresponded in a very friendly and familiar manner. The Earl of Buchan also sent him an elegant portrait of himself, as a testimony of his respect and esteem of the Dr.'s person and character, as exhibited in those of his works which had been republished in Britain.

It was in the writings of Dr. Hopkins that he displayed his uncommon powers of mind in the greatest degree. In these he has successfully resisted error and supported truth. They are written with great clearness, although with some prolixity of style, and contain a fund of argument which has been highly useful to the cause of religion. If we compare the style of preaching in New England before the publication of his writings with that which has been generally adopted since, we shall be unable to deny the powerful effects of his pen. Before his writings were published, it was very common to hear men represented as being unable to repent; to hear the sinful prayers and strug-

glings of the impenitent encouraged as tending to procure the favor and complacency of God; to hear holiness defined to be not so much the love of the true character of God and the hatred of all that is opposite to this character, as the love of the being who would *confer happiness* upon a particular individual, a merely selfish love. The change which has been produced is a happy one, and is, not wholly it is true, but in a great measure attributable to the nice discriminations and impartial reasonings of Dr. Hopkins. It was to him a matter of devout gratitude to God that his writings had been made, by the Head of the church, so useful in removing the rubbish which had been thrown around the simple command, "Repent and believe on the Lord Jesus;" and he rejoiced in the hope that they would continue to be useful when he had ceased to watch their influence. "May I not rejoice in all this?" he says. "And may I not hope to rejoice in the day of Christ, that 'I have not run in vain, neither labored in vain?' May God have all the glory. Amen."

It must not be supposed, it cannot be, that Dr. Hopkins was a merely controversial writer. His excellent religious biographies, and his

practical essays* fully confute any such idea. Nor can it be supposed that he was a mere abstract theologian, who forgot all other duties but that of reasoning on doctrines. He was, indeed, seldom known in conversation to introduce any doctrinal discussions. Nor can it be supposed that he contended for propositions which he deemed of no practical importance. His opinions were something more than *mere* opinions. He rested upon them as the foundation of his faith for eternity. Hence, in his old age, when asked by a clergyman, whether, "if he should write his system over again, he would not make some alterations in it;" he replied, "I do not arrogate to myself infallibility, and perhaps some things in it might be altered to advantage." "But would you," continued the clergyman, "make any alteration in the sentiments?" Raising his withered arm, and kindling with the glow of youthful energy, he brought it down with a solemn and emphatic "*No; I am willing to rest my soul on them forever.*"

Such appears to be the character of Dr. Hopkins to one who is conscious of no unsup-

* For a catalogue of all Dr. Hopkins' works, see Appendix. Note G.

ported or unwarranted predilection in his favor, and such has it ever appeared to those who have been favored with his acquaintance, and have imbibed the devoted spirit of his writings. It is not pretended that he was free from faults; from errors of the head and those of the heart. When we hear him say in his old age, "I look upon my preaching as poor and contemptible,"—"I have felt and known myself to be a low and shameful Christian, if a Christian at all, and have generally reflected on myself, character, and conduct, as a Christian and minister of the gospel, with a painful self-condemnation;" and when still farther, "My life and character, and all my exercises are stained with such an awful degree of moral depravity, that I feel myself infinitely far from any righteousness that can recommend me to God's favor, but may justly be made miserable forever;"—when we hear all this from a profound judge of the human heart, we cannot think of lauding him as one that had in this life attained perfection.

But while we admit him to have been a sinner, we can freely recommend his character to the imitation of every reader of his life, so far as that character was conformed to the precepts

of the gospel. In particular, we would most earnestly recommend, as well worthy of the reader's imitation and prayerful desire, *the feelings of Dr. Hopkins in view of his manifold deficiencies;* and we would fervently pray that this his Memoir may be the means of encouraging the imitation of these feelings, and thus increase the number of those who shall be as stars in the crown of his rejoicing at the great day. "I have no refuge," says he, "but the righteousness, the infinite merits of Christ. In *him* I hope; to him I come for pardon, justification, and redemption from all iniquity, while I am willing to be considered as infinitely ill-deserving, even the greatest sinner that is or ever was on earth. I know that if I am saved, it will be wholly owing to mere, infinite, sovereign grace, to eternal, electing love. I can give and conceive no reason for my salvation, but that given by the Son of God,—'Even so, Father, for so it seemed good in thy sight.' I am truly ashamed of myself, that I have lived so long, and have made so little attainment in religion, and at the same time conscious that I see but very little of my shameful depravity, which has actually taken place, and now exists,

and as it is viewed by the omniscient Saviour. My confessions, shame, and humiliation *in his sight* are therefore nothing, compared with my *real*, shameful depravity and odiousness. And that petition well becomes me,—'God be merciful to me a sinner.'"

APPENDIX.

NOTE A.

The following is an extract from a work recently published, entitled, "A History of the County of Berkshire, Massachusetts;" "By Gentlemen in the County, Ministers and Laymen."

"In 1743, when there were only thirty families in Great Barrington, they employed and settled the Rev. Samuel Hopkins, afterwards Dr. Hopkins. He was ordained on the 28th of December, in that year, on which day the church was organized, consisting of the pastor" and five laymen. "On the fifth of February following, twelve others were added to the church. He remained in this charge until the eighteenth of January, 1769, when at his own request he was regularly and honorably dismissed by a council; having admitted to the church, during his ministry, 116 members; 71 from the world, and 45 by recommendation from other churches."

The "mental powers" of Dr. Hopkins "were strong, and fitted him for patient and deep investigation. His discourses were thoroughly studied, and full of instruction." "He was greatly esteemed by his brethren in the ministry, who were

intimately acquainted with him, for his knowledge of the Scriptures, for his piety and good sense." pp. 228, 229.

NOTE B.

It may be interesting to the reader to contemplate still farther the amount of good which Dr. Hopkins was instrumental in effecting by his intercourse with Dr. West. The whole amount can never be known until the great day. The following testimony, however, to the excellences of Dr. West's character, and the extent of his influence, will serve to exhibit some part of it.

Dr. Alvan Hyde, of Lee, Massachusetts, in his "Sketches of the Life, Ministry, and Writings" of Dr. West, gives the following narrative:

"The Rev. Dr. Stephen West was born at Tolland, in Connecticut, November 13, 1735. He descended from respectable parents. His father, Zebulon West, Esq., was a Judge of the court, in the county of Hartford. He sustained the character of a pious man, was highly respected as a citizen, and had great influence in promoting the welfare of the town in which he resided. Faithful as a magistrate, and appearing uniformly to be actuated by principle, he deservedly possessed great weight of character, and was 'a terror to evil doers.' He died at Tolland, after an illness of a few days, while he sustained the office of a Judge.

"His son, who arose to such eminence in the

church, and whose death we now lament, was designed, at an early age, for a liberal education. He entered Yale College at the age of sixteen, and received the first honors of that institution in September, 1775. While in College, he distinguished himself for his close application to his studies, and acquired the reputation of a correct and thorough classical scholar.

"In the year following he went to Hatfield, Massachusetts, and engaged in the business of instructing youth. During his residence in this place, he commenced and diligently prosecuted a course of study in theology, under the instruction of the Rev. Timothy Woodbridge, pastor of the church in Hatfield. The particular state of his mind, and the views he entertained of his personal interest in Christ, at that period, are not known, as he left no private writings. It will, however, appear in the sequel of his history, as I have often had it from his own mouth, that he afterwards supposed himself to be, at that time, a stranger to the life and power of godliness.

"Having finished his preparatory studies, and passed the usual examination before the association of ministers in the county of Hampshire, he received their recommendation as a candidate for the gospel ministry. Soon after, he received an appointment to officiate as chaplain at Hoosack Fort, in the northern part of the county of Berkshire. Here he commenced his labors as a preacher of the gospel. How long he continued in this situation cannot be accurately ascertained, but it is probable not more than a year.

"The Indian mission at Stockbridge being vacant, by the removal of the Rev. Jonathan Ed-

wards to the presidency of Princeton College, in New Jersey, the commissioners for Indian affairs in Boston applied to Mr. West, then a youth of twenty-three, to supply the important vacancy. Advised by his friends whom he consulted on this occasion, he was induced to comply with the request, and came to Stockbridge and preached, for the first time, on the last Sabbath in November, 1758. His labors being acceptable, both to the Indians and the English inhabitants of the town, and also to the commissioners, he received a regular invitation to take the pastoral charge of the church, as the successor of President Edwards. This invitation he accepted; and on the thirteenth day of June, 1759, he was ordained as pastor of the church, by an ecclesiastical council convened for that purpose, by letters missive. At this time there were twenty-one English members of the church.

"It appears from the result of the ordaining council to which I have had access, that the following pastors of the sister churches were present on the occasion, viz: Rev. Messrs. John Woodbridge of South Hadley, Jonathan Hubbard of Sheffield, Timothy Woodbridge of Hatfield, Thomas Strong of New Marlborough, Adonijah Bidwell of Tyringham, and Samuel Hopkins of Great Barrington.

"He was now stationed as missionary to the Indians and received an annual stipend from the commissioners in Boston, which for a number of years was his principal support. It was his usual practice on the Sabbath to preach to the Indians in the morning, by an interpreter, and to the English in the afternoon.

"This mission and the salary annexed to it he voluntarily relinquished, in consequence of the gradual decrease of the Indians, and of the little prospect in his view of his being useful to them. The Rev. John Sergeant, son of the Rev. John Sergeant, the first missionary to the Indians, who had been employed as a school master among them, took this part of his charge.

Dr. West, possessing an inquisitive mind and strong intellectual powers, capable of the most critical investigation, devoted himself to close study, in the early part of his ministry. His own thirst for knowledge, and the facility with which he acquired it, induced him to pursue this course of life. It is natural also to conclude, that he might, in part, be influenced to pursue it in consequence of succeeding a minister who was pre-eminently distinguished for his close application to study, and high attainments in theological knowledge. But, greatly as he admired the talents of his venerable predecessor, and desirous as he was of emulating his diligence, patience, and perseverance, in his researches after truth, he was not disposed, at that time, to subscribe to all the sentiments which he had published on religious subjects. He was dissatisfied with what President Edwards had written on the freedom of the will, and on many points relating to the distinguished doctrines of grace. The views of religion which he had imbibed, and which he was disposed to defend and inculcate, were more liberal. Of course, the sermons he delivered to his people, though ingenious and entertaining, were not calculated, like those of his predecessor, to convince the sinner of his utterly lost and ruined condition by nature. They

were applauded, but they wanted an *unction;*— they failed of bringing into view the rich and boundless mercy of God in Christ.

"As God had designed him to be a 'burning and shining light' in the church, and an instrument in his hands of winning many souls to Christ, he was not long suffered to continue in this state of moral darkness. Living contiguous to the late Dr. Hopkins, who then resided at Great Barrington, and pleased with the freedom and candor manifested by him in conversing on those points of divinity which he was disposed to controvert, he sought and enjoyed frequent interviews with him. These interviews, by the blessing of God, were the means of giving a new turn to his thoughts and reasonings, and of bringing his mind to a clearer view of divine truth. This was an interesting crisis in the life of Dr. West, and also to the church and people in Stockbridge. He now had new and great trials, such as he had never anticipated. He doubted his own acquaintance with experimental religion, and like the celebrated Dr. Scott of England, who was in a case something similar, he was ready to acknowledge the *force of truth* as applied to himself. Convicted in conscience that he stood as a blind leader of the blind, he was brought to a solemn pause. His solicitude was great, and his compunctions for sin powerful and indescribable; but as his people were ignorant of his situation, he did not cease to minister statedly to them. It was not long before it pleased God to open to his view the excellency and glory of his character, as exhibited in the divine law and in the gospel of Jesus Christ. He cordially embraced the truth. His soul was satisfied, and a calmness and serenity of mind succeeded.

"Under the influence of these new views respecting divine things, he resolved to be faithful to Christ, and to teach the way of God more perfectly. It was soon discovered by his people that there was an essential difference in his manner of preaching. A pious and discerning woman in the town, and a member of the church, after returning from the public services of the sanctuary, was heard to remark, with high expressions of joy, that she believed Jesus Christ had come into the place. This visible and sudden change in the religious sentiments of the minister produced much agitation among the people, and excited an opposition to him, which for a time assumed a formidable appearance. But while numbers were trembling in view of what might be the issue, God was graciously pleased to own and bless his own truth to the saving of many souls. A powerful work of divine grace was soon witnessed under his ministry, and, to mention what ought to be recorded as a monument of praise to the glorious King of Zion, numbers in the church, who possessed great influence, gained that sight of the evil of sin and of the beauty of holiness to which they had ever been strangers. In this way the opposition lost its strength, and the church and people were preserved to enjoy, for nearly half a century, the labors of one of the most distinguished ministers of this age.

"It is to be lamented that no records of these interesting events have been preserved. To his intimate christian friends, however, Dr. West often spoke of them with great freedom, and with the most tender emotions. He has been heard to acknowledge, that for eight years he attempted to

preach a Saviour whom he knew not. In a sermon, also, which he preached at the ordination of the Rev. Gordon Dorrance of Windsor, in 1795, and which was printed, he expressly alluded to the unprepared state of his own mind when he entered into the ministry, and to the change afterwards wrought in his feelings. The subject which he ably and faithfully discussed on that occasion was this:—'Grace a necessary qualification for the gospel ministry.' In an inference from the doctrine he illustrated he made the following impressive remarks: 'It appears by what has been said, that it must be exceedingly offensive to Christ for any one to *run before he is sent*, and to intrude himself into this sacred office while a stranger and an enemy to Christ. The speaker feels this observation to be a just and heavy reproof upon *himself;* and for this reason, perhaps, has had occasion to feel a deeper and more sensible conviction of the necessity of the power of religion in the heart, in order to such a discharge of the duties of the ministerial office, as will be in any measure acceptable to Christ, or as may be expected to be beneficial to the souls of men. What more daring presumption than to offer ourselves as laborers in the vineyard of the Lord, not to *gather with him*, but to *scatter abroad!* How must it appear in the sight of Him whose eyes are as a flame of fire, for any one professedly to espouse his cause with no better views than to betray it! How nearly doth every one who goes into the work of the ministry, not from love to Christ and to the souls of men, but for the sake of reputation, or the emoluments of the office, resemble the character of *Judas*, who had the bag, and sold and betrayed his Lord!

Paul considers it as a miracle of divine grace, that he was ever brought to the knowledge and love of the truth as it is in Jesus, because he persecuted the church;—but he did it ignorantly, in unbelief, having no apprehension that Jesus was indeed the Christ. Of how deep a dye, then, must be the crime of men in our day, who, professing to believe the gospel, and that Jesus is the Christ, plunge into the gospel ministry while they are in heart enemies to Christ and to that glorious system of divine truth which he has published to the world! The very thought is enough to make any man tremble.'

"After the interesting period in Dr. West's life which has now been brought into view, he appeared, in an eminent degree, to imitate the example of the great Apostle of the Gentiles, and not to 'confer with flesh and blood.' He devoted himself to the spiritual concerns of his people with a diligence and zeal, which have rarely been known in our day. He seemed to be almost wholly abstracted from the cares of the world, and indifferent to its riches.

"As a happy fruit of this great change in himself, and of the work of the Holy Spirit in the town, which was consequent upon it, he lived, in a remarkable degree, in the affections of his people. They esteemed him highly in love for his work's sake, having a conviction which was general among them, that they were favored with one of the most able, judicious, and faithful ministers in the land. His labors, both in public and private, were greatly blessed.

"Though subsequently to the period alluded to, he was not favored with such seasons of the general effnsions of the Holy Spirit as have been wit-

nessed in many towns in New England, within the last twenty years, yet there was scarcely a time when there were not more or less of his people under special serious impressions, making the interesting inquiry, 'What shall we do to be saved?' Persons who were awakened in the town, however desirous they might be of suppressing their feelings, could not long keep themselves concealed from his vigilant eye. When discovered, they had his early and unwearied attention, his pious and faithful counsel, and his constant and fervent prayers. The church in Stockbridge, under his pastoral care, increased in numbers, in knowledge, and in fervency of spirit. It was considered by discerning Christians in the vicinity, and by eminent ministers and others, who occasionally visited the town from a distance, as being a highly favored church, distinguished for purity of doctrines and strictness of discipline. This was not the case for a few years only, but for a long course of years. The fame of Dr. West for piety and devotedness to Christ, endeared to Christians abroad the church and people who statedly enjoyed his ministry.

"The first efforts of Dr. West in his study, after he supposed a work of grace had been wrought in his heart, were directed to the investigation of some of the most prominent points in divinity. He labored to acquire correct views of the character and government of God, and of the dependence and accountability of men, that he might instruct and enlighten his people on these subjects. Accordingly he composed and preached a series of sermons, in which these subjects were largely discussed. In the year 1772, he published the substance of these sermons in a work entitled, '*An*

Essay on Moral Agency,' comprised in three hundred quarto pages. This work furnished full proof to those who carefully perused it, of his possessing a discriminating mind, and strong reasoning powers. It gained him considerable celebrity among men of talents, and especially among the orthodox divines in New England. Young gentlemen, from different parts of the country, who were desirous of being prepared for the ministry, applied to him to guide their studies, and instruct them in the important science of divinity. For many years he was in this way eminently useful to the church, diffusing extensively an important influence. By those who had the happiness of residing in his family, of witnessing his daily walk, and of falling under his immediate instruction, he was always admired, as a man, as a Christian, and as a divine. His pupils loved him, and cherished the highest respect for him. Witnessing his public labors, and his more private intercourse among the people, they uniformly acknowledged, that he was a bright example of ministerial prudence and fidelity.

"As a preacher, Dr. West greatly excelled, having few superiors. He was distinguished for his clear illustration of the great truths of the gospel, and for his pungent application of them to the hearts and consciences of his hearers. In his manner, he was solemn, affectionate and impressive. To pious people, both learned and unlearned, it was always a rich feast to hear him pray. This was noticeable on whatever occasion he was called to address the throne of grace. When he took the place of a suppliant, to ask favor of an holy and justly offended God, he was remarkable

in appearing to exalt the Saviour to his high dignity, as being 'God manifest in the flesh,' and in having his mediation and all-sufficiency constantly in his view, from the beginning to the close of his prayer. It was often remarked by strangers who had opportunity to witness his devotional exercises, that he appeared, in a manner unusual and affecting, to abase himself before God. Renouncing all dependence on his own righteousness, sovereign mercy was his only plea.

"Dr. West was not only a skilful guide to inquiring souls, but he was an able counsellor, in cases where difficulties had arisen in churches. To his influence and faithfulness the churches in the county of Berkshire are greatly indebted, under God, for the light enjoyed among them, and for the correct religious sentiments so decidedly expressed in their confessions of faith. For many years he was the standing moderator of the association of ministers in the county, and by all the members was respected and venerated as a father.

"Dr. West distinguished himself as an author. The following is a list of his principal publications:

"1. An Essay on Moral Agency, published in 1772,—republished, with an Appendix, in 1794.

"2. A Sermon on Moral Impotency.

"3. Duty and obligations of Christians to marry only in the Lord.

"4. Vindication of the Church in Stockbridge, in excommunicating one of its members.

"5. On the Atonement, republished with an Appendix.

"6. A Fast Sermon.

"7. An Inquiry into the nature and import of Infant Baptism.

"8. Second Inquiry on the same subject.

"9. A Sermon on the occasion of the execution of two criminals.

"10. Two Sermons, in a volume of Sermons collected.

"11. A Sermon at the ordination of the Rev. Mr. Dorrance.

"12. A Sermon at the ordination of the Rev. Mr. Jerome.

"13. A Sermon on the duty of people to pray for ministers.

"14. A Sermon at the ordination of the Rev. Mr. Wheeler.

"15. Three Sermons on the creation and fall of man.

"16. A Sermon on the death of the Hon. William Williams, Esq.

"17. The Life of the Rev. Samuel Hopkins, D. D., late of Newport, Rhode Island.

"18. A Sermon at the ordination of the Rev. Ephraim G. Swift.

"19. An Essay on the Divinity of Christ, written when he was eighty years old.

"Besides these, he published many Essays, which appeared in the Theological Magazine and in the Connecticut Evangelical Magazine.

"During the lives of the Rev. Drs. Bellamy, Hopkins, and Edwards, he was their intimate friend and faithful correspondent. He also corresponded, for many years, with Dr. Ryland of Bristol in England, from whom he received much interesting religious intelligence." pp. 4—15.

The following additional biography is extracted from the "History of the County of Berkshire," a work before mentioned.

"In 1810, such were his infirmities, that it was deemed important he should have the assistance of a colleague; and the Rev. Ephraim G. Swift, son of the Rev. Seth Swift of Williamstown, and graduate of Williams College, was associated with him in that capacity, on the twenty-sixth of September in that year; after which the duties of the ministry were discharged by them jointly. Things passed along in this manner for some time to their mutual satisfaction, and to the satisfaction of the people. The Lord also blessed their labors. But difficulties at length occurred in the church, which rendered it necessary that the colleague should be dismissed; and with a view to quiet the party feelings which then existed, Dr. West agreed to be dismissed also. Accordingly both were dismissed on the twenty-seventh of August, 1818.

"After his dismission, Dr. West was rarely able to appear in public. On the first Sabbaths in November and January following, he administered the Lord's Supper to the church, and on the tenth of February attended a funeral. After this he was confined to his house, and generally to his bed; grew weaker and weaker in body and mind, until Saturday the thirteenth of May, 1819, when he expired, in the eighty-fourth year of his age. His funeral was attended the Monday following, at which a sermon was preached by the Rev. Jacob Catlin, D. D., from Zechariah i. 5.

"Dr. West was twice married. His first wife was Miss Elizabeth Williams, daughter of Col. Ephraim Williams. She died September 15, 1804, in the seventy-fourth year of her age. His second wife was Miss Eleanor Dewey, daughter of Mr. Daniel Dewey of Sheffield. She died in her

native town, March 14, 1827, aged 73. Both these women were distinguished for good sense, and both professed and apparently enjoyed the religion of the gospel.

"The courtesy and politeness of Dr. West, the effect of his good sense, his piety and acquaintance with the world, were universally acknowledged and admired. All were made easy in his presence, while filled with respect and love.

"His mind, originally superior, was well disciplined and greatly improved by science. At College he had the reputation of a sound classical scholar. In the earlier periods of his ministry, enjoying good health, and having but a small family, he applied himself intensely to study; and indeed through life was distinguished for industry and application. Hence he acquired a fund of knowledge. He had some acquaintance with the Hebrew of the Old Testament, and was conversant with the version of the Seventy. He was a good critic in the Greek of the New Testament, and read the Latin language with great facility. Other branches of knowledge were pursued, which were directly connected with his profession.

"His acquisitions of knowledge and improvements as a divine, were greatly promoted by the exactness and punctuality with which he prosecuted duty, doing every thing methodically. One branch of service was never suffered to intrude upon another. All was anticipated and arranged, and his mind kept clear, and fit for vigorous and successful effort. He always kept several sermons written on hand, that he might not be driven to prepare for the Sabbath at the close of the week. Fast and Thanksgiving sermons were prepared weeks before they were used.

"Though his passions were naturally quick and strong, they were kept under steady subjection. He possessed his soul in patience. Scarcely any thing ever ruffled his mind, or caused him to utter a rash or imprudent word. At the same time tender emotions were very readily excited, upon the occurrence of any thing interesting among his own people or in the Redeemer's kingdom. In reading the Scriptures, in prayer, especially when the Saviour was brought directly into view, he was often affected even to weeping.

"He had stated seasons for private communion with God. In the morning, after dressing and washing, he used to go to his closet almost as steadily as the sun arose. His season for private devotion in the evening, was a little after eight, when he used to retire, even if company were at his house, though he did it in such a manner that the reason of his withdrawing was not perceived by strangers.

"In keeping the Sabbath he was very strict. Having all his concerns previously adjusted, that his mind might not be disturbed on this sacred day, he was wont when the sun went down on Saturday, to give himself to prayer for the blessing of God upon his own soul, upon his church and people, and upon the world. The day, except so far as it was taken up in family and public devotions, was spent in reading, meditation, and secret communion with God.

"Though Dr. West read the Scriptures much, probably from early life, he gave them a more thorough examination after his conversion. Now in the prime of life, all the powers of a vigorous and cultivated mind, and of a renewed heart,

were brought to an investigation of the truth as it lies on the inspired pages. The practice of giving expository lectures on the Sabbath, the superintendence of a theological class of young men, and another of young women, together with the instruction of students in divinity, living in his family and permitted to ask him questions at any time on subjects of doctrine and practice, conspired also to make him thus earnestly and habitually attentive to the sacred volume. Hence he became mighty in the scriptures; and was able beyond almost any other man to unfold the meaning of the Holy Ghost. For many of the last years of his life, he read the Bible more than all other books united. These he read in course in private, as well as in the family.

"The traits and habits which I have now mentioned, gave a heavenly cast to his conversation and conduct in his family, and to his visits among his friends and among his people. The things of this world were little regarded, and a savor of divine goodness and wisdom continually attended him.

"As an instructor in theology, his attention was confined pretty much to what is deemed Didactic Theology. A system of questions was given out on the great doctrines and duties of religion; on which the students read, reflected, and wrote. On their compositions, when read before him, he remarked, pointing out their excellences and defects. He said comparatively little to them concerning biblical criticism, philology, and some other subjects, which are important to theological students, especially at the present day. His great object was to make them thoroughly acquainted

with the system of doctrines revealed in the Bible; an object which his own preaching and conversation contributed not a little to promote. Many of them have been distinguished in the churches; among whom may be mentioned the late Dr. Spring of Newburyport, and the late Dr. Catlin of New Marlborough.

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"During his whole ministry, three hundred and eighty-four persons were admitted to the church from the world, (twenty-two of whom were Indians), and one hundred and twenty by recommendation from other churches; five hundred and four in all. Nine hundred were baptized, one hundred and fifteen adults and seven hundred and eighty-five infants; of whom sixty-two were Indians, thirteen adults, and forty-nine infants.

"It was impossible that such a man should not have been considerably known. Peculiar circumstances also served to elicit and display his talents and graces. Settling in Stockbridge while some of the southern, most of the middle, and all the northern parts of Berkshire were a wilderness, he had an extended opportunity for influencing the views, and shaping the habits of the new settlers, who flocked into the county in the early part of his ministry from every quarter. He assisted in the formation of many of the churches, and had an important agency in introducing the orthodox confessions of faith with which these churches are now blessed. He helped to ordain the pastors of these churches, many of whom had been his pupils. He was often called upon in councils for settling difficulties, and was for many years standing moderator of the Berkshire Association. In

all his services he displayed ability, acquitted himself with honor, and enjoyed pre-eminently the esteem and confidence of his brethren and of the community." pp. 258—265.

NOTE C.

The following is a circular issued by Dr. Hopkins and his friend, Rev. Ezra Stiles, D. D., once President of Yale College, in relation to the important subject of redressing the wrongs of the African. The circular was written during our revolutionary war, and shews that missionary enterprises and benevolent exertions are not the *invention* of modern days. Indeed wherever religion exists as it did in the bosoms of these men, it will display itself in philanthropic action.

"TO THE PUBLIC."

"There has been a design formed, and some attempts have lately been made, to send the gospel to Guinea, by encouraging and furnishing two men to go and preach the gospel to their brethren there. A memorial was drawn up about three years since, with this view; and a number of copies were circulated. It is now offered to the public.

"'To all who are desirous to promote the kingdom of Christ on earth, in the salvation of sinners, the following narrative and proposal are offered, to excite and solicit their charity and prayers.

"'There are two colored men, members of the

first congregational church in Newport,* on Rhode Island, named *Bristol Yamma*, and *John Quamine*, who were hopefully converted some years ago; and have from that time sustained a good character as Christians, and have made good proficiency in christian knowledge. The latter is son of a rich man at Annamboe, and was sent by his father to this place for an education among the English, and then to return home. All this the person to whom he was committed engaged to perform, for a good reward. But instead of being faithful to his trust, he sold him a slave for life. But God in his providence has put it in the power of both of them to obtain their freedom. The former is however fifty dollars in debt, as he could not purchase his freedom under two hundred dollars; which he must procure by his labor, unless relieved by the charity of others.

"'These persons, thus acquainted with christianity, and apparently devoted to the service of Christ, are about thirty years old; have good natural abilities; are apt, steady, and judicious, and speak their native language,—the language of a numerous, potent nation in Guinea, to which they both belong. They are not only *willing*, but *very desirous* to quit all worldly prospects and risk their lives, in attempting to open a door for the propagation of christianity among their poor, ignorant, perishing heathen brethren.

"'The concurrence of all these things has led to set on foot a proposal to send them to Africa, to preach the gospel there, if upon trial they shall appear in any good measure qualified for this busi-

* This church, it will be recollected, was under the pastoral charge of Dr. Hopkins.

ness. In order to this they must be put to school, and taught to read and write better than they now can, and be instructed more fully in divinity, &c. And if, upon trial, they appear to make good proficiency, and shall be thought by competent judges to be fit for such a mission, it is not doubted that money may be procured sufficient to carry the design into execution.

"'What is now wanted and asked is money to pay the debt mentioned, and to support them at school to make the trial, whether they may be fitted for the proposed mission. Whatever shall be given to this end, and put into the hands of the subscribers, they engage faithfully to improve to this purpose only, and to promote the proposed mission according to their best discretion; and to be at all times ready to give an account, to those who desire it, of all they shall receive, and the manner in which it has been expended.

"'As God has in his providence so far opened the way to this, by raising up these persons, and ordering the remarkable concurring circumstances and events which have been mentioned; and there is, most probably, no other instance in America, where so many things conspire to point out the way for a mission of this kind, with such encouragement to pursue it; may it not be hoped it will have the patronage and assistance of all the pious and benevolent?

"'And it is humbly proposed to those who are convinced of the iniquity of the *slave trade*, and are sensible of the great inhumanity and cruelty of enslaving so many thousands of our fellow men every year, with all the dreadful and horrid attendants; and are ready to bear testimony against it

in all proper ways, and do their utmost to put a stop to it; whether they have not a good opportunity of doing this, by cheerfully contributing, according to their ability, to promote the mission proposed; and whether this is not the best compensation we are able to make the poor Africans, for the injuries they are constantly receiving by this unrighteous practice and all its attendants.

"'But, aside from this consideration, may it not be hoped that all who are heartily praying, *Thy kingdom come*, will liberally contribute to forward this attempt to send the glorious gospel of the blessed God to the nations who now worship false gods, and dwell in the habitations of cruelty, and the land of the shadow of death; especially, since the King of Zion has promised that whosoever parts with any thing in this world, *for the kingdom of God's sake*, shall receive manifold more in this present time, and in the world to come life everlasting.

EZRA STILES,
SAMUEL HOPKINS.

Newport, R. I. August 31, 1773.'

"In consequence of this proposal, numbers have generously contributed to promote the design; and we have received £102, 1*s.* 4*d.* 3*f.*, lawful money; of which £55, 8*s.* 3*f.* has been given in New England; £30 sterling has been given by the society in Scotland for propagating christian knowledge; and a gentleman in London has sent us £5 sterling. And we have had encouragement both from Scotland and England, that more would be given, if wanted, and the proposed mission should take place. But all intercourse with Great Britain is now cut off.

"We have had the approbation of a number of gentlemen who have seen the proposal. The presbytery of New York, and the associated ministers of several counties in Connecticut, have written us, highly approving of the design. Mr. Forrest, clerk of the society in Scotland, mentioned above, writes in the following words:

"'The perusal of this memorial gave great satisfaction to the Directors, while it excited their admiration at the various secret, and seemingly most unlikely means, whereby an all-wise Providence sees meet to accomplish his gracious purposes. At the same time they rejoiced at the fair prospect now afforded to extend the Mediator's kingdom to those nations who dwell, at present, in the habitations of cruelty, and in the land of the shadow of death. After saying so much, it is almost unnecessary to add, that the plan suggested in your memorial received the warmest approbation of the directors of the society; and that they highly applauded your pious zeal in this matter, which they earnestly wish and hope may be crowned with success.'

* * * * * * * *

"The two men above-mentioned have been at school, and under instruction most of the time since the date of the above proposal. They have spent one winter at Princeton under the care of Dr. Witherspoon, President of the College there. And they have made such proficiency, and are in such a measure qualified for the mission proposed, that they would enter upon it directly, were there opportunity to send them to Africa, (which there is not at present, by reason of the state of our public affairs), and had we money sufficient to furnish them for this purpose.

"Since this design has been on foot, means have been used to get intelligence of John Quamine's family, by writing to *Philip Quaque*, a colored man, and native of Guinea, who is missionary from the society in London for propagating the gospel in foreign parts, and resides at Cape Coast Castle; by relating to him the manner of his being brought from Guinea, and sending his description of his father's family, and informing that he was now free, and had thoughts of returning to his native country, &c. In answer to which, he writes as follows:

"'It is with inexpressible pleasure and satisfaction that I acquaint you, that my inquiries after the friends and relations of that gentleman have met with the desired success. The minute account he entertains you with, of his family and kindred, is just. For by inquiring I have found his father's name to be the same which you mention, who has been dead many years. His mother's name is as you have written it, who is still alive, and whom I had the pleasure of seeing. But the bowels of maternal affection, in truth do I declare it, seem ready to burst, and break forth in tears of joy, like Jacob, when he heard that his beloved son Joseph was yet alive. The joy it kindled on the occasion, in expectation of seeing once more the fruit of her loins, before she with her gray hairs goes down to the grave, throws her into extacies resembling Jacob's; and in raptures she breaks forth and says, *It is enough! My son is yet alive! I hope, by God's blessing, to see him before I die.* His uncle is called by the same name mentioned in your favor. In short, every circumstance is agreeable to the description given me in your letter.

"'A great personage of his family, whose name is *Oforee*, and now enjoys his father's estate, desires with great importunity that I would earnestly petition you that he may be returned to them, as soon as may be; and promises that nothing shall be wanting to make him, and all about him, comfortable and happy, among his own kindred. And the whole family unanimously join in requesting me to render you all the grateful acknowledgments and thanks they are able to return, for your paternal care and affection exercised towards him; and beg me to tell you, that as it is not in their power to requite you for all your trouble, they therefore hope that the good God of Heaven will recompense you hereafter for your labor of love bestowed on him.'

"In a letter of a later date, he writes in the following manner.

"'The mother is still looking with impatience for the return of her son, once dead and lost. She, and the principal cousin, who possesses the estate of his father, join in earnestly entreating you would, in your christian love and charity to them, send the lad again, that he may receive their cordial embraces, looking upon themselves sufficient to support him.

"'I received the charitable proposals, and sincerely thank you therefor. And I am joyful to hear that there are Africans with you who partake of the blessings of the gospel, and in time may be the means of promoting the greatest and best interest of Africans here. I wish to God for its speedy accomplishment, when the nation who are now called not the children of Jehovah, shall become the prophets of the Lord, and the children

of the living God. May the benediction of the Almighty prosper all their undertakings to the saving of many souls.'

"A native of Annamaboe has lately arrived at Newport, who is a free man, and appears to be a sensible, inquisitive person, and is recommended by the captain he came with, as a man of integrity and good behavior. He is a relation of John Quamine's, and well acquainted with his family, and confirms the above account. He expresses a desire to learn to read, &c., and to be instructed in the christian religion; sensible that he and his countrymen are ignorant of the way in which men may find favor with God, and that they stand in need of a revelation from him, in order to know what he requires of them. He says he has heard we have such a revelation among us, and he desires to know what it contains. He informs that he knows of a number of youths at Annamaboe, who have a great desire to learn to read and write, &c., and would come into these parts for that end, were they not afraid of being deceived and sold. He appears pleased with the proposal to send blacks to teach his people, and thinks they will be kindly received and attended to.

"There is another colored man, named *Salmar Nuba*, a member of the second congregational church* in Newport, who is promising as a person of a good genius, and giving evidence of real piety. He is about twenty years old, and has lately had his freedom given to him. He is greatly desirous and engaged in some way to promote the spread of the gospel among the Africans. We think

* This church was under the pastoral charge of the Rev. Dr. Stiles, and is now under that of Rev. William Patten, D. D.

there is good encouragement to be at the expense of fitting him for a missionary or a school master among them.

"What has been given to promote this design is nearly expended already;—a particular account of the expenses any one who pleases may see at any time. Money is now wanted still to carry it on,—to support these men till they have an opportunity to go to Guinea,—to furnish them with necessaries for their voyage and mission,—to set up schools to teach the youth and children, if a way shall open for this; and for any other services to promote this important design, as God in his providence shall direct.

"Since it has pleased God so far to succeed this design in his providence, and in such a remarkable manner to open the way, from step to step, and give such hopeful prospects, and good encouragement to pursue it, we think it our duty still to prosecute it, and ask the benefactions of all who shall be willing to promote an undertaking, in itself so benevolent; and which, though small in its beginning, may hopefully issue in something very great, and open the way to the happiness and salvation of multitudes; yea, of many nations, who are now in the most miserable state, ready to perish in the darkness of heathenism.

"We beg leave also to observe, that the present state of our public affairs is so far from being a reason for neglecting this proposal, that it seems rather to afford strong reasons to encourage it. For while we are struggling for our civil and religious liberties, it will be peculiarly becoming and laudable to exert ourselves to procure the same blessings for others, so far as it is in our power.

And when God is so remarkably interposing, and ordering such a series of events in our favor, in this time of general distress, is there not a special call to pay this tribute to him, according as he has prospered us, as one likely method to obtain the continuance of his favor and protection?

EZRA STILES,
SAMUEL HOPKINS.

Newport, April 10, 1776."

NOTE D.

The manner in which this pupil of Dr. Hopkins obtained his freedom affords a remarkable instance of special answer to prayer. Deacon Gardner was the slave of Capt. J. Gardner of Newport, Rhode Island, and by the indulgence of Capt. Gardner was allowed to labor, for *his own profit*, during whatever time he might gain by extra diligence. Dea. Gardner devoted all this *gained* time to procuring the means of liberating himself and family. He was finally advised by the Deacon of Dr. Hopkins' church to spend this time in *fasting and prayer*, in imitation of Elijah's example; and he was assured of more rapid success in this course than in that of manual labor. Accordingly having gained a day, Deacon Gardner, without communicating his plan to any but Dr. Hopkins, and two or three christian friends, spent that day in secret fasting and prayer to God that he might

obtain his freedom. His master, totally ignorant of his slave's occupation, sent for him about four o'clock in the afternoon; but was told that "Newport was engaged for himself, this being his *gained* day." "No matter, call him," says Capt. Gardner. After some hesitation the slave was called, and the owner gave him a paper on which was written, —"I, James Gardner, of Newport, Rhode Island, do this day manumit and release forever Newport Gardner, his wife, and children," &c. &c.; adding some conditions which could be easily complied with. Deacon Gardner received his manumission with gratitude to his owner, but with still greater gratitude to his all-wise Disposer above, who had signally answered his request for freedom, *even before he had finished his supplication.*

NOTE E.

The following is an extract from the account of the organization of this church, contained in the Boston Recorder of December 30, 1825.

"The exercises of the evening were introduced by Rev. Dr. Jenks of Boston, in a brief statement of the objects of the meeting. Rev. Mr. Wisner of Boston then read the proceedings of the Council; prayer was offered by Rev. Dr. Jenks; and a sermon preached by Rev. S. E. Dwight of Boston, from Psalms lxviii: 31. It having been remarked that the infant church, since its formation by the

Council, had made a unanimous choice of Newport Gardner and John Sulmar Nubia for Deacons, the fellowship of the churches was expressed to it, through them, by Rev. Justin Edwards of Andover. Concluding prayer, which was also the consecrating prayer in reference to the Deacons, by Rev. Mr. Green of Boston. The services were closed by singing an anthem, composed by Dea. Gardner, one of the emigrants, and by him set to the following words of his own selection and adaptation:

"'The word that came to Jeremiah from the Lord; saying, Write thou all the words which I have spoken unto thee in a book. For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo! I will save thee from afar, and thy seed from their captivity, and Jacob shall return and be in rest and quiet, and none shall make him afraid. Amen. Hear the words of the Lord, O ye African race, hear the words of promise. But it is not meet to take the children's bread and cast it to dogs. Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table. O African, trust in the Lord. Amen. Hallelujah. Praise the Lord. Praise ye the Lord. Hallelujah. Amen.'

"All the exercises were appropriate, and highly interesting to a crowded audience."

NOTE F.

This sermon is the last of a collection of discourses printed in the year 1803. The author takes in it, as its title imports, his farewell of the world, the church general, New England, Rhode Island, Newport, his own beloved flock, and his particular friends. As the discourse is an interesting relic of its author, two or three extracts will not, I hope, be found uninteresting or unprofitable.

Having given a glowing description of the spiritual wants of the world, the author thus endeavors to excite a spirit of missionary enterprise among his people:

"It is the preceptive will of God our Saviour, that all men should come to the knowledge of the truth and be saved. He commanded his disciples to 'go into all the world and preach the gospel to every creature.' And every one to whom the gospel is preached is commanded to repent and to believe the saving truth. It is therefore wholly owing to the disobedience and wickedness of men, both Christians and Heathen, Mahometans and Jews, Infidels and Atheists, that the gospel has not been preached to all mankind, and that they have not all embraced it to the salvation of their souls.

"Notwithstanding man's natural disposition to oppose, hate, and reject the gospel, and the many difficulties and dangers which hence arise in at-

tempts to spread it among the heathen and others; it is the duty of Christians to exert themselves, and take every proper method to propagate it far and wide, to the utmost of their power, looking to and trusting in Christ to cause his word to run and be glorified. Love to Christ and benevolence to men who are perishing in darkness and sin are sufficient, if properly exercised, to induce Christians to unite in the prosecution of this most important work. Christians enjoy the richest treasure by the gospel, and they will not diminish but increase their own part in it, by their attempts to impart it to others.

"This (the missionary) is an important and commendable work, and worthy to be pursued with increasing zeal and steady perseverance by all Christians, whatever difficulties, disappointments, and apparent discouragements may occur. And though the attempts should not be succeeded in the conversion of one heathen, yet they who honestly and from truly christian principles engage in this cause, however much they risk or expend, and even if they lose their own lives in it, yet will really lose nothing by it, but meet with a rich reward. And if but a few souls be gathered to Christ and be saved, this will more than compensate for all the cost and pains that can be bestowed in the cause; for one soul is worth more than ten thousand worlds. And though Israel be not now gathered, and there shall be no great and remarkable success at present, yet they shall be acceptable in the eyes of the Lord, and it will in some way, though now unknown to us, serve to promote and hasten on the happy day when the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for a possession.

"In this view I rejoice when I am taking my leave of the world, and heartily wish success to all who *are*, (and within a few years an extraordinary zeal has been manifested on this subject both in Europe and America), and the many more who *hereafter shall* be engaged in this glorious, happy work." pp. 359, 360, 361.

In this manner, at this early date, did this devoted servant pour out his heart on the subject of missions. Had he lived in our day, with how much greater pleasure would his soul be filled in the contemplation of existing benevolent enterprises.

The following is an extract from that part of his address in which he takes his leave of New England.

"But New England, the place of my nativity, demands my more particular attention. Aside from my partiality in favor of this part of the world, I believe that all men of observation and judgment in this matter, who are acquainted with the Protestant world in general, and with the religious state of New England from the first settlement of it, will grant there has been the appearance of more true religion in principle, profession, and practice, and a more regular, moral conduct among all orders and ages of persons in this part of America, than in any other equally extended part of the christian world. Boston, the metropolis of New England, has been, till within less than fifty years past, a place of more religious order in the observation of the Sabbath and other religious duties, a place of the better education of children, and of

a more decent, sober, moral conduct of the inhabitants in general, than any other equally or more populous city or town on the face of the earth. And the generality of people of New England were disposed to pay respect to religion, to maintain family religion and worship. The Sabbath and public worship were regarded and attended upon by the inhabitants in general. The churches were considerably large, and a degree of discipline kept up. Children were under government, instructed and catechised. Gross, open vices were in a great measure restrained. Leading men in public stations were in general exemplary, and the great part of the people were intelligent and were of good behavior.

"But alas! 'How is the gold become dim! How is the most fine gold changed.' Of late years a great and rapid degeneracy has taken place, both in the doctrines and duties of religion. Family worship and a proper government and religious education of children are generally neglected. Error and ignorance in religious concerns, and vice and immorality in conduct are greatly increasing. Infidelity, Deism, and Atheism are spreading as an irresistible torrent, and many, if not most of the youth and rising generation are growing up ready to imbibe error and infidelity. If these shall have their natural course, New England will, unless divine influence interpose to prevent, become as famous for irreligion, infidelity, atheism, and immorality, as it has been for the contrary, and christianity will be wholly excluded and forgotten. It is true that all christian ministers, and others in public and private stations, who are friends to the cause of Christ, ought to hope, pray, and strive

against this evil, and exert themselves to the utmost in all proper ways, in opposition to the cause of sin, Satan, and wicked men, and be ready to die in the cause of truth and religion. In the pleasing hope of this, I embrace you all, whether personally acquainted with you or not, with the most cordial, affectionate, and benevolent *farewell.* At the same time, I take my leave of New England with the painful fear and prospect of the evils which have been mentioned, flying to my text and the truths contained in it for support and comfort." pp. 381, 382.

NOTE G.

The following is a correct account of the publications of Dr. Hopkins, condensed chiefly from his biography.

In 1759, he published three sermons from Romans iii: 5, 6, 7, 8. In these he attempted to shew, that God will so interpose as to cause even sin to be an advantage to the universe; but yet that this interposition does not in the least encourage or excuse transgression in the creature. In the year 1773 these sermons had a second edition in Boston, and about the same time another edition was published in Edinburgh, Scotland.

In 1759, or 1760, he published the memoir of President Edwards, at the earnest and long repeated solicitations of Mrs. Edwards.

In the year 1765, he published a work of 145

pages octavo, with the following title,—"An inquiry concerning the promises of the gospel; whether any of them are made to the exercises and doings of persons in an unregenerate state. Containing remarks on two sermons, published by Dr. Mayhew of Boston." Dr. Mayhew had endeavored to prove that promises were made to the prayers and exertions of the unregenerate. But Dr. Hopkins endeavors to prove in this work that sinners before conversion were not favored with promises of good to any of their efforts; and that instead of being exhorted to make exertions, read, and pray for repentance, they ought to be exhorted to *repent* and do their *first* work. Dr. Mayhew made no reply to this "Inquiry." It was however answered by Mr. Mills of Ripton, Connecticut, in a work of 124 pages, published in 1767.

In 1768, Dr. Hopkins published a sermon from Hebrews iii, 1, with the following title,—"The importance and necessity of Christians considering Jesus Christ in the extent of his high and glorious character." "*This sermon was composed with a design to preach it in Boston, under the conviction that the doctrine of the divinity of Christ was much neglected, if not disbelieved by a number of the Boston ministers.*" It was preached in the Old South Meetinghouse, and published by request.

In 1768, Dr. Hopkins also published two sermons,

one from Romans vii, 7; the other from John i, 13. They both contained 65 pages, printed on small type. They received a second edition in 1793.

In 1769, he published an answer to Mr. Mills, containing 184 pages octavo, on small type. The title of it was, "The true state and character of the unregenerate, stripped of all misrepresentation and disguise." This work and the former on the same subject, Dr. Hopkins remarks, "in a great measure put a stop to exhorting the unregenerate to do their duty in order to obtain regeneration. Such exhortations, however, were very common before that time.

In 1769, or 1770, Mr. William Hart of Saybrook published a dialogue, entitled, "Brief remarks on a number of false positions and dangerous errors, which are spreading in the country; collected out of sundry discourses lately published by Dr. Whitaker and Mr. Hopkins." Soon after this, there was an anonymous pamphlet written against the last named author. In 1770, Dr. Hopkins replied to these, in a pamphlet of 31 pages.

Rev. Mr. Mills of Ripton having made no reply to Dr. Hopkins, Dr. Hemmenway replied in the year 1772. In 1771 Mr. Hart wrote a pamphlet against President Edwards' dissertation on the nature of true virtue, in which he often condemned the sentiments of President Edwards, Dr. Bellamy, and Dr. Hopkins. In order to convince these op-

posers, and present his own positions in clearer light, Dr. Hopkins published in 1773 a work of 220 pages octavo, entitled, "An inquiry into the nature of true holiness; with an appendix." This work received a second edition in 1791. Mr. Hart and Dr. Mather wrote no more, but Dr. Hemmenway replied to the work during the next year.

In 1776 Dr. Hopkins published "A Dialogue, concerning the slavery of the Africans; shewing it to be the duty and interest of the American States to emancipate all their African slaves." The work was dedicated to the Continental Congress, was reprinted by the New York Abolition Society in 1785, with the addition of an appendix from Dr. Hopkins.

In 1783 Dr. Hopkins published "An Inquiry concerning the future state of those who die in their sins. This work was designed to oppose the doctrine of universal salvation, which had recently been introduced into this country.

In 1793 he published what he regarded his most valuable work, his "System of doctrines contained in divine revelation, explained and defended, shewing their consistency and connection with each other." To this is added "A Treatise on the Millenium." This work was printed in two volumes octavo, and contained 1244 pages. The composition and publishing of it occupied about ten years of the Dr.'s life, and was well received in America and Europe.

In 1791 he published the life of Miss Susanna Anthony. In 1796 the life of Mrs. Osborn.

In 1795 and 1799 he wrote his own memoir, which was published after his death, and which to a pious reader is a charming work. In the same volume with his memoir were published two essays of Dr Hopkins, containing about 80 pages.

In 1803 was published a volume of his sermons containing 387 pages octavo.

Beside these works he was a contributor to several periodical publications, and left a large collection of unpublished manuscripts.

It has been the design of this memoir, to present the life and character of Dr. Hopkins to the public view, with particular reference to his character as a Christian and a minister. Yet it might savor of affectation or design to omit mentioning those peculiarities of sentiment by which he has become distinguished as the head of a distinct denomination of Christians. The term Hopkinsian was originally applied as a term of reproach to Dr. Hopkins' sentiments, by Mr. Hart of Saybrook. It is now used merely as a term of *distinction;* sometimes with greater and sometimes with less latitude. It is extensively used to denote what is sometimes called New England divinity. In this sense it is synonymous with "Edwardean," and designates that class of doctrines which are generally received by the evangelical churches of

New England. It has, however, in some places, a more restricted signification, and is used merely to designate the doctrines of the *universal* agency of God, and the necessity of *disinterested benevolence*, which is the sum of all holiness, and its opposite, selfishness, the sum of all sin.

It is not the design of this work to offer a defence or an apology for any of Dr. Hopkins' peculiarities of opinion. The doctrines which he taught were, in general, the doctrines of the reformation, or in perfect accordance with them. As such they need not the aid of a feeble pen. The doctrines which he preached were *practical doctrines*, and he was not by any means so much distinguished for his ingenuity in defending them, as he was for his humility and self abasement, his joy and confidence in the contemplation of them. If any one looks to Dr. Hopkins for heartless reasonings, for unfelt doctrines, for disquisitions which had no influence on his life and practice, for speculations which he had not pusued in his closet and with the spirit becoming so holy a place, he will find himself disappointed in his expectations, and must be compelled to admit that, whether they be true or false, Dr. Hopkins' published sentiments were *prayerfully designed* by him for the glory of God and the good of the church.

THE END.

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